



# **HIS GRACE (Unki Kripa)**

by

**Swami Akhandanand Saraswati**

## Preface

Our Maharajshri – whose talks are the contents of this booklet – used to say, “When we were little children, an Uncle wrapped himself up in a black blanket, and made frightening noises, to scare us, children. We all fled in fear, thinking it was a ferocious bear. Just then, my Father and other elders came up, and laughed to see how frightened we were. They said, ‘Children, this is not a bear. It will not catch and eat you. Oh, this is your Uncle!’ The blanket was removed, and our Uncle emerged. Our fear was gone!”

In the same way, life brings situations which frighten us. There, too, is our ‘Uncle’, wrapped up in a black garment. We fail to realize that this Uncle is the Paramatma. We have to accept whatever He gives us. It is useless to have any vanity, because our welfare lies in whatever He does. A person who has this conviction is eligible for liberation (from rebirth). Grace is a part of the Lord, just as light is a part of the Sun. It is not that we have to wait for the day that the Lord will shower Grace upon us. If you await the Grace as something which the future will bring, then you are spurning the Grace which is being showered upon you now. So, take a good look at ‘His Grace’!

What you consider to be a sorrow, a misfortune, a fallacy – is filled with the Lord’s Grace, and only His Grace. The Grace showers everywhere, constantly and consistently. There is no need to anticipate its arrival; the need is to see the presence of Grace. The word समीक्षा *sameekshaa* (to see the presence) was used by Brahmaji. Furthermore, the syllable ‘su’ (good) is added to समीक्षा *sameekshaa*, making it सुसमीक्षमाणः *susameekshamanah*.

This is with reference to the eighth shloka of the fourteenth chapter of the tenth Canto of the Shrimad Bhagwat. Brahmaji has gone to see the sweet frolic of the Lord Shri Krishna. He is filled with the pride of being the Creator of the world. He sets out, prepared to test the Lord. However, all the cleverness of his four heads was of no use! The dancing young son of Nanada dealt such a blow, that Brahmaji realized that he had made a grave mistake. “I am so foolish before Him,” thought Brahmaji. You can see the entire episode in the Shrimad Bhagwat Mahapurana. Don’t just read it; join Brahmaji by adding your voice to his, in praise, and fold your hands, and experience the nectarine Grace showered by a glance of the playful form donned by the Lord.

What will happen, then, is that you will realize that all the visible and invisible matter of the world, is a form of the Paramatma. The Lord showed Brahmaji a Creation which had no Maya, no particle of matter, no fruits of past Karmas, no

tangible cause, and no अन्तःकरण *antahkaran* (subtle body). The world which we perceive is nothing but the Lord. Read the lucid elaboration of this in this little booklet, “His Grace”.

His Grace is that it inspires Sadhvi Kanchan to transcribe, with deep love and faith, the recorded talks of Maharajshri. I experience His Grace, in those moments of exultation, when Shri Mahantji and Doctor Swami say, “Babaji, this has to be brushed up, and printed.” Although I have delayed, I have not neglected this work.

Lastly, I include, in His Grace, the Grace of everybody involved, and thank them on behalf of the Sat Sahitya Prakashan Trust.

Sanyas Jayanti  
12<sup>th</sup> February, 1995.  
Maghshukla Ekadashi,  
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Vishwambharnath Dvivedi  
Editor, Anand Bodh.

Shri Harih

Blessings

The Shrimad Bhagwat Mahapurana is the most highly revered text of the Vaishnavas. Our Sad Gurudev, Swami Akhandanand Saraswatiji Maharaj had given five discourses, in Hindi, on the eighth shloka of the fourteenth chapter of the tenth Canto of this great work. Sadhvi Kanchan had lovingly transcribed the recorded talks, and they were released, in the form of a booklet called 'Unki Kripa', on Sanyas Jayanti, February, 1995.

The growing demand for Pujya Maharajshri's works to be made available in English prompted me to urge the Trustees of the Sat Sahitya Prakashan Trust to have 'Unki Kripa' translated into English. The task was assigned to Maharajshri's loving devotee, Smt. Purnima L. Toolsidass. By the unbound Grace of Maharajshri, she derives great pleasure in translating his books, and was overjoyed to undertake this translation, too. I am confident that whoever reads this with faith and devotion will experience 'His Grace' in full measure and they will be happier, with the awareness of the Grace of the Lord in their lives.

I wish to express my wholehearted blessings to Smt. Purnima L. Toolsidass for her painstaking and diligent translation of this work. My blessings are also due to the Thakurdas Tuljaram Mehtani family, Mumbai, who have sponsored this English edition

My blessings are also due to Swami Govindananda for going through the translated manuscript, and to Shri Pankaj Roy for helping Purnima with the Nagari script.

Finally, I bless Shri Rajeev Batra, who is a prime devotee of Pujya Maharajshri, and has organized the beautiful presentation of 'His Grace', at Surya Print Process, Delhi.

I pray to the Paramatma, the Father of us all, that Pujya Maharajshri's words may continue to reach people all over the world, and all may derive the benefits of 'His Grace'.

Vrindavan  
Guru Purnima,  
21<sup>st</sup> July 2005.

**Omkaranand**

# HIS GRACE

(Unki Kripa)

by

Swami Akhandanand Saraswati

1.

It is extremely difficult to understand both, the Nirguna (without attributes) and the Saguna (with attributes) forms of the Almighty. So, listen first to the stories about Him, and let His love grow in your heart. This love will wither if you detach yourself from Satsang (the company of those who love the Lord). Satsang is a chain, which can link our lives to the Lord. Just as our daily intake of food nourishes our body, listening to the Leela (frolics) of the Lord's manifested forms develops strength of mind. It is food for the heart. It nourishes our mind. The food for the body is a little larger, but the word used is similar – “bhojan” means food and “bhajan” means active remembering of God. The bhojan of the mind is bhajan, without the “o”. (Odan is cooked rice, and it also indicates the syllable ‘o’). So, devotion for God has the power to eliminate all our faults, once it manifests in our heart. This devotion is called Bhakti. It creates a rosy glow in our heart.

Now, the question is, that it is good if we begin to enjoy “katha” (discourses), and listening to the Lord's frolics, too; but – have you spared a glance to examine what kind of life you lead? Have you ever given a thought to what kind of a life you should be leading? Life has a meaning. There is an essence of life. If you desire a life of peace, desire to be completely free of all sorrow; if you desire happiness, you will have to learn the art of living a happy life. Unless you learn this art, the discourses you listen to will not succeed in removing the tension from your life.

I must tell you, right at the start, that a person who wants God to arrange things as per his desire, will remain unhappy. God arranges everything for the good of all – not to fulfill the wishes of one person. A person prayed, “Oh, God, please don't let it rain today! Don't let the weather be so warm!” – as though he was God's only advisor, and God should accept only his advice for running the world!

All right, a person desires Nature to adhere to his wishes – he should sneeze and sleep only when convenient, his hair should (or shouldn't) grow as per his preference. If you wish that your hair never turns grey, you will naturally be unhappy because you cannot control Nature.

Now, listen to the third point. I have consulted God about this. He refused outright to do what I desired. Nature refused outright to accept my wishes. Then, I accepted disciples, thinking that they would behave in accordance to my wishes. Oh – they also do what they wish to. Then I thought to myself, that they too, have a heart and their preferences. If I do not bother about their feelings, if I consider them to be my puppets, who must dance to my piping, well then – I am bound to become unhappy. My brother, the other person also has a mind of his own. How can he do everything according to our wish? The husband says, “I have a fixed mind, and my puppet must work as I wish her to.” The wife says, “I have some strong wishes, and my puppet must work to fulfil them.” This cannot continue. Each person has his/her individual mind, tendencies, and desires.

Who is unhappy in this world? Make a note of this point – a person becomes unhappy when he wants to control another, and can't. If you wish to lead a peaceful life, allow the unhappy person to weep a little; allow a person who desires an outing to have that outing. You shut yourself in, if you wish. It is possible to be happy if you detach yourself, but you cannot be happy if you attach yourself to another. You can be happy if you free yourself from the wish to control another's mind, but you cannot be happy if you desire to influence another. This is the way to lead a tranquil life.

Unhappy is the person who wants to dominate. Unhappy is the person who cannot tolerate any change in life, lifestyle or circumstances. The person who cannot accept the change in Nature, is bound to be unhappy. The person who does not welcome whatever God sends, will always be unhappy.

So – how should one live in this world? The ones who create friction, are unhappy. The life of a liberated person has no friction in his/her life. The Lord says, “Enough! Be quiet. I am stopping your breath.”

“Very good, my Lord.”

Agree to whatever God gives, and you will be happy, but try to make God agree to what you want, and you will invite sorrow.

तत्तेऽनुकम्पां सुसमीक्षमाणो,  
भुञ्जान एवात्मकृतं विपाकम्।  
हृद्वाग्वर्षिर्विदधन्नमस्ते,  
जीवेत यो मुक्तिपदे स दायभाक्॥

(श्रीमद्भागवत १०.१४.८)

*Tatte`nukampaam susameekshamaano,  
Bhunajaan e`vaatmakritam vipaakam.  
Hridvaagvapurbhirdadhannamaste`,  
Jeeve`ta yo muktipade`sa daayabhaak.*

(Shrimad Bhagwat 10.14.80)

How wonderful this is! I've read the Bhagwat so many times, I have heard it from my Guru, and hence, I am qualified to speak about it. I haven't become rich by picking up a bundle of notes lying on the road – I attained wealth by obtaining it directly from those who had this wealth.

तत्तेऽनुकम्पां सुसमीक्षमाणः

*‘Tatteenukampam susameekshamaanah’.*

Sanskrit has a word, “prateekshamaan”, and another word, “sameekshamaan”. You would have seen, at Railway Stations these days, that “Prateekshalaya” is written upon what used to be called Waiting Rooms. Prateeksha means to wait. We watch someone's eyes, to catch their eye. Prateeksha contains ‘prati’ (in return) and ‘eeksha’ (seeing). Since ‘eeksha’ (to see) is joined with ‘prati’ (in return), it indicates the eager anticipation of the eyes, to meet the eye of the Beloved.

However, in this verse of the Bhagwat, which has just been quoted, it is being said, “My God, Your Mercy, Your Grace, is clearly visible.” “Prateeksha” (waiting) is not mentioned here. There is no delay, no need to anticipate Grace. Do you think that God is miserly in showering Grace? Do you think that He delays, and says, “Not today. Wait for a couple of days more, for My Grace.” Do you think that His storehouse of Grace may diminish, if He showers it too freely? Do you think that the ocean of His Grace can dry up? Do you think that the heavenly vault of Grace will scatter in the wind, or that the Himalaya of His Grace will crumble into dust? My dear, each and every incident in your life is filled with His Grace and Mercy. Whether it is a thrashing, or death itself, it is Grace. His hand is blissful, His Grace is love itself. All you have to do is to recognize it.

तत्तेऽनुकम्पां सुसमीक्षमाणः *“Tatteenukampam susammekshamanah”* – ‘su’ means good (sushthutayaa), ‘sam’ means equal (samyak), and ‘eekshamanah’ means ‘to see’. See His Grace. Experience Grace in His every action. You fail to experience it because you do not look.

I saw a Mahatma. He was totally carefree. He was given a handful of coins, which he placed in an earthen pot, where he normally kept lentils. I wondered why such a Monk, who had total detachment, should hide the coins in this manner. Later on I learnt the reason. He wanted me to understand that our aversion to touching money will have to be overcome, in due course. The next day a poor Brahmin lady came to him, saying she needed money for her daughter's marriage. The Mahatma put his hand into the pot and brought out the coins, giving them all to her.

I can show you how everything that happens is filled with His Grace!

Two friends undertook a long journey. When passing through a dense forest, they decided to sleep in turns, with one person staying awake, to guard the sleeping friend. One day, a snake came up, wanting to bite the sleeping friend. His companion asked the snake to stop. The snake refused, saying that the man had once beaten him till he bled, and he wanted revenge.

“If he shed your blood, you can avenge yourself by drinking his blood,” said the man. “Why bite him? I will give you his blood to drink.” The snake accepted the offer. The man took out his pocket knife, and pricked the sleeping man in the neck. He extracted some blood on a leaf and placed it before the snake, telling him to drink it.

The sleeping person had awoken when his neck was pricked. He got up after the snake had left. “What was your reaction, when I pricked your neck with my knife?” His friend asked. The man smiled, and said, “I knew that the knife cannot kill me. If I am killed, it will be by the hand which holds the knife. Why would my friend prick my neck with a knife? When you extracted my blood and gave it to the snake, I heard your comment. I understood that you had pricked my neck to save my life. It was your love for me which prompted you to prick my neck with your knife.”

तत्तेऽनुकम्पां सुसमीक्षमाणः ।

*Tatte`nukampaam susameekshamaanah.*

The individual has forgotten God, forgotten death. That death will come, is an undeniable certainty. Do you really think that you can avoid it? Many important people begin to disbelieve its inevitability, because it is the nature of the Atma – the Soul – to be eternal, undying. This is why we find it difficult to believe that we will die. Then God showers Grace, by sending a disease. He feels sorry, and tells the disease, ‘This man is giving no thought to his impending departure from his body. Go and prepare him.’ Well, if, on the one hand, God sends a disease to remind a person that his life is coming to an end, and on the other hand, He simultaneously extends His hand to help him, is the disease not a Grace? My dear, your poverty makes you weep. I am not saying that you shouldn’t celebrate the New Year, or that you shouldn’t observe Deepavali. But, it is a fault of the mind to allow poverty to make you unhappy. To blame wealth (or lack of it) for your unhappiness, is not proper. I have seen such joyous people, who had absolutely nothing. There were so many days when I didn’t have even a single, small coin. I had no food in the afternoon. Do you think this affected my happiness? Dear God! Life was joyful! I’d lie down on the grass, in



the sun, fall asleep in the shade of a tree, and enjoy life to the full. Allowing poverty to sadden us is a mental weakness. Is it not God's Grace, when He makes us unattached to worldly wealth and attached to Him, and attached to people who love Him, and talk about Him? His Grace is being showered when we are afflicted by disease, when we become a Yogi, and even when we receive a slap from Dame Fortune. His Grace showers upon the thief who sets out to rob someone's house, because redemption will begin only when he realizes how far he has fallen! Whatever a Mother does, is for the benefit of her child, whether it is giving him a hot water bath, or getting him operated upon, or giving him a smack. Her love is as strong, as when she holds him close, feeds him, and lavishes her affection. In the same way, one must understand that life's specialty lies in the fact that we are constantly floating in a sea of Grace. This is bliss. All sorrows end, with this realization.

सुमिरत गोपाल लाल सबहू दुःख मिट जइहैं।

चितत लोचन विशाल सब दुःख मिट जइहैं।।

*Sumirata gopaala laala sabahu dukha mita jayihain,*

*Chintata lochana vishaala saba dukha mita jayihain.*

(All sorrows cease, when we remember Gopal, the Cowherd, and His large eyes, full of love and Grace).

## UNKI KRIPA - II

If you place your love in something worldly, it will never find a permanent resting place. It will leave one, to go to another, and then move on to a third. It will be a series of leaving one for another. Who is the one who can guide your love on the path to God? It is as though a Queen goes for a walk, and loses her way in the forest. Love is a Queen, but what is that, which will help her reach the Almighty? The one who can guide her is the discourse of the Lord, the Lord's Katha. When you hear discourses upon Him, your love will move towards Him, and ultimately, reach Him. If you do not listen to His Katha, your love will be lost in the wilderness of the world.

भक्त्यैव तथोपनीत्याः ।

*Bhaktyaiva tathopaneetyaah.*

Our love begins to move towards God when the discourses upon Him show us the right path.

An educated lady told me that she went abroad, and found that the meaning of love, there, was limited to physical interaction. Even the people here initially have the same interpretation of love. Our ancient Indian culture, however, does not connect love to anything physical. Love is the attachment of two hearts, two souls. Physical urges (including hunger and thirst) have no role to play in real love. Real love is a pure, enduring fact.

Our love will continue to have physical connotations unless we listen to the Saints talk about the divine frolics of the Lord in human form. Our hunger for worldly riches, and thirst for physical pleasures, will remain unsatisfied unless we listen to talks on His Leela, His behavior in human form. But if we continue to listen to the descriptions of His character and manifestation, it will guide our love, and devotion towards Him.

A question cropped up, whether one should love the attribute-less, Nirguna form, or the Saguna form of the Lord with attributes. My brother, the matter is quite straight forward. I speak as a carefree Monk. Seated in the shrine of my heart are the great Mahatmas, who have the capacity to absorb the three worlds as easily as taking a sip of water. The world has no importance for them! Does any Mother ask whether she should love her naked baby, or the child who is clothed? My dear, both children are hers, and she will love them whether they are dressed or not. Love the (dressed) Saguna, and the (dress less) Nirguna. 'Guna' also means a string, so nirguna means 'the one who does not have even a string tied round His waist'. So, then – 'love for the one who has no attributes, or love for the one who has attributes? Love for the one who is dressed, or love for the one who is naked? All right, when should a woman love her husband?

Should she love him when he is all decked up, or should she love him when he is in a state of undress? Obviously, she will love him whether he is dressed or not. Her love is for the husband, not for his state of dress or lack of it! This Saguna and Nirguna are just like the apparel of an individual. Let God be the object of your love, regardless of all His attributes, or lack of them. The one we love is God, and everything else is unimportant.

Once we agree that it is God we love, the next question which crops up is whether God loves us, or not. This is the sixth Purushartha – human achievement. The four achievements are Dharma (righteous living), Artha (material success), Kama (fulfillment of desires) and Moksha (liberation). The fifth success in life is love for the Lord, Bhakti, and the joy of knowing that God is filled with love for us, is the sixth Purushartha. “God does not think of anything but me!” Come, then, I will give you the metaphysical philosophy regarding this.

तत्तेऽनुकम्पां सुसमीक्षमाणो,  
भुञ्जान एवात्मकृतं विपाकम्।  
हृद्वाग्वर्षुर्भविदधन्नमस्ते,  
जीवेत यो मुक्तिपदे स दायभाक्॥  
(श्रीमद्भागवत १०.१४.८)

*Tatte`nukampaam susameekshamaano  
Bhunjaan e`vaatmakritam vipaakam,  
Hridvaagvapurbhirvighatramaste`  
Jeeve`ta yo muktipade`sa daayabhak.  
Shrimad Bhagwat, 10. 14. 8.*

Shri Chaitanya Mahaprabhu loved this shloka dearly. I am telling you three things about the Lord simultaneously. Compare them. Everything is comparative these days! Analyze them, and get the essence of the indication. Use different means, and different viewpoints, and then see what is common in them all. What is the common factor? In the Shrimad Bhagwat, it is said:

क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्तत्रास्मदीयविमृशेन क्रियानिहार्थः॥  
(भागवत ३/१६/३७)

*Kshe`mam vidhaasyati sa no  
bhagavaanstryadheeshastatraasmadeeyavimrishe`na kriyaanihaarthah.  
(Shrimad Bhagwat 3. 16. 37.)*

It is written that God will do what is good for us; He will do that which will benefit us, and provide us with all we need. It is not necessary to go deep into

argumentative, theological discussions, because that never achieves anything worthwhile. तत्रास्मदीयविमृशेन कियानिहार्यः

‘*Tatraasmadeeyavimrishe`na kiyaanihaarthah`* – why should we get involved in profitless diatribes? God will do whatever is good. We can rest in peace.

Focus on the faith which is required for such a sanguine outlook. It is a principle of Bhakti. You may say that you already have faith, but willy-nilly, do many wrong things. “Will God forgive me, or not?” you ask. Now, see the other point:

उत्क्षेपणं गर्भगतस्य पादयोः  
किं कल्पते मातुरधोक्षजागसे ।  
किमस्तिनास्तिव्यपदेशभूषितं  
तवास्ति कुक्षेः कियदप्यनन्तः ॥

(भागवत १०/१४/१२)

*Utkshe`panam garbhagatasya paadayoh  
Kim kalpate`maaturaghokshajaagase`,  
Kimastinaastivyapade`shabhooshitam  
Tavaasti kukshe`h kiyadapyanantah.*

(Shrimad Bhagwat 10. 14. 12.)

If the baby in the womb kicks, will his mother consider it to be a wrong doing? Some children are very troublesome even when they are in the womb, but does the mother spank such a baby from outside? The smack will first fall on her own body, won't it? So, whether a person believes in God or not, accepts or rejects God's dictates, indulges in all types of wrong acts, is he not in the womb of the All-encompassing Lord?

The mother understands her baby's incapacity to discriminate right from wrong actions, and rejoices that her child is alert and full of energy. We must have faith that God will understand and forgive. An even more profound statement:

तत्तेऽनुकम्पां सुसमीक्षमाणः  
भुञ्जान एवात्मकृतं विपाकम् ।

*Tatte`nukampaam susameekshamaanah  
Bhanjaan e`vaatmakritam vipaakam.*

His Grace is showered unceasingly upon us. अनुलक्ष्य कम्पनं अनुकम्पा ‘*Anulakshya kampanam anukampaa`*. The beating of the Lord's heart, when He sees us, humans; the vibrations of the heart, is called ‘anukampaa’, and ‘anulakshya’ means that when God looks at us, and ‘kampanam’ means the vibrations (of His heart). When the Lord observes the tendencies of wrong doing in us, His heart throbs with overwhelming compassion. He becomes anxious to shower Grace, to save us.

है तुलसी परतीति एक, प्रभु मूरति कृपामयी है।  
*Hai tulasee parateeti e`ka, prabhu moorati kripaamayi hai.*

We lack the faith to depend upon our devotion, upon singing His glories. We cannot believe that the rituals and activities we undertake will save us. We cannot rely upon our regular chanting of His name with a rosary, or on meditation. We can't trust our attachment to Him, nor feel sorrow that we have become separated from Him. We have only one factor we can depend upon – that the form of the Lord, is Grace Incarnate! सा त्वरा क्वलयंगतः '*Saa tvaraa kvalayangatah*' – sometimes God becomes impatient! He was in a hurry to save Gajendra, the elephant who prayed desperately. He hurried to save Draupadi from being disrobed. Can haste have left Him, where we are concerned? This haste is His Grace, His compassion.

A Mahatma once told me that ever since the soul was driven by desire, and lost himself in the world, God awaits his return with arms outstretched to gather him in a warm embrace. God loves us so much, that He feels, "How can I rest, until My dear child returns to Me?" God desires our homecoming so eagerly that He loses His sleep, and His appetite, and He is unable to relax till we return to Him. Just see the love He has for us!

तत्तेऽनुकम्पां सुसमीक्षमाणः।  
*'Tatte`nukampaam susameekshamaanah.'*

A special train had been organized in 1938. I toured the whole of India in it. Seth Jaidayalji (a co-founder of the Gita Press) was present. When a group of learned Pandits gathered, he would push me to the fore – that was his nature. When the train reached Baijwada, the local people did not speak Hindi, nor did Sethji speak any language apart from Hindi and Marwari. I was told to give a discourse. I told the gathering that we are not to wait for Grace (not 'prateeksha'), but we are to see its presence here and now – do 'sameekshamaanah'. We must recognize Grace, instead of awaiting it. There is a difference between recognition and anticipation. If it is absent, in the present tense, but expected in the future, then we must await Grace. However, if it is present, but we are unaware of its presence, then we must learn to recognize it. Here, the words तत्तेऽनुकम्पां सुसमीक्षमाणः '*tatte`nukampaam susameekshamaanah*' mean that the Lord's Grace showers constantly, continuously, and unconditionally, upon all, whether we are deserving or not. Just as the Sun gives light, to enable a person to study the Vedas, and gives light also to a thief, who desires to steal. The Sun does not see who does what, in the light he gives. To give light is his nature. In the same way, God does not bother to see who is

receiving His Grace; whether that person is worthy of it, or not. He showers knowledge and bliss and Grace upon one and all.

Who is blessed by God's Grace? Whoever is with God. Where does Grace fall? Wherever God is. When is Grace given? Whenever God is. What is God's Grace? God, Himself, is Grace. This means, everything is Grace, and nothing but grace!

Now, Sir, the Pundits of Baijwada, all dressed in their paghdis and shawls, all gathered and questioned me. "Does God also shower Grace upon the irreligious? Does He also Grace thieves?" they asked. These Pundits had the mark of the Ramanuj tradition on their foreheads, so I quoted from their Texts, about the nature of the Grace of God. In their own tradition, there are two opinions upon this topic. One is by Vedantadeshikacharya, which states unequivocally that God showers Grace upon all. It is the quality of the one who gives shelter and protection, that He makes things easy for those who seek His help, to come to Him. He even goes to those who lack the ability to come to Him. He does not reject even a person who is absorbed in sensuous pleasures. All these qualities are present in the Lord.

Ultimately, the point was raised, that even though the Grace of the Lord is showered upon one and all, the Grace filters only into the hearts of those who ask for it. Those who have no desire for God's Grace, the ones who don't thirst for it, do not absorb it. They feel ignored by God. Why isn't God Gracing them? Because He is waiting. What is He waiting for? Oh – when we call out to Him, to protect us, to save us. He is waiting for that moment. So, these people are very rigid in observing the strictures of religion, and in their rituals. They say that if God Graces all, He should Grace even mosquitoes, and nits, and sinners. All would receive salvation. How can that be possible? But, God has one modification – He showers Grace upon those who pray for it.

रक्षापेक्षां अपेक्षते 'Rakshaapikshaam upe'kshate'. Then I asked them who it was, who gave a person the desire to pray to the Lord for protection? I agree that He comes, and protects those who pray for it, but who is it that inspires them to pray? Well, you know very well that in the Vedic culture, in the Hindu tradition, there is no division such as God and Devil. There is only the one Supreme Godhead.

जाके बल लवलस ते जितउ चराचर झारि ।

*Jaake` bala lavale`s te` jitaucharaachara jhaari.*

It is God who abides in the heart of even a demon like Ravana, giving His strength to him. It is the same electricity which glows in the bulb, moves the

fan, produces heat in the heater, cools the refrigerator, and magnifies the sound in the loud speaker. So, it is God who creates the desire to pray for protection.

स एव साधु कर्म कारयति यमुन्निनीषति ।

स एवऽसाधु कर्म कारयति यमधोन्नीषते ॥

*Sa e`va saadhu karma kaarayati yamunnineeshati,  
Sa e`vaasaadhu karma kaarayati yamadhonneeshate`.*

When God wants to lift someone onto His lap, He awakens a desire in that person's heart, to call out to Him. Then, when the man calls out, God quickly lifts him up. When a mother wants to lift up a child in her arms, she lightly pinches him. Then, when he begins to cry, she swiftly picks him up. Then, when the other children also ask to be lifted up, she gives the excuse that she lifted this child first because he was crying. Similarly, God makes this His excuse. God also needs an excuse, like saying, "This one is accepted by his Guru". "This one chanted My name". "This one worshipped Me". "He had a Tulsi leaf". "He took Gangajal". Here, it is not the individual's effort which works. It is the Lord's infinite Grace, which makes some excuse to gather someone to Himself. It is an absolutely petty excuse to say, when Ajamil called out to his son, that "The name of the son was Narayana, which is also My name", to justify the salvation of Ajamil.

I do not describe those who are good. Why? Because everyone knows that it is God's Grace when one gets something good. If we get five rupees, we thank God, and understand that we have received His Grace. We understand His Grace when our son gets married to a nice girl, or when a grandchild is born. We acknowledge His Grace when we recover from some illness. People write me letters about all these things. Sometimes I receive a letter saying, "By God's Grace, my father passed away!" "By the Grace of God, the Maharaja passed away, and we are happy to inform you that his son will be crowned King. Please send us a message of blessings for the occasion." So, some sons rejoice when their fathers die. I do not say this as a joke. I tell you things I know of. So, come, see the compassion of the lord. See this mantra of the Ishavasya Upanishad:

तदेजति तन्नैजति तद्दूरे तद्वन्तिके । (५)

*Tade`jati tannaijati taddoore`tadvantike` (5).*

सगुणरूपेण तद् ब्रह्म एजति, कम्पते ।

*'Sagunaroope`na tad brahma e`jati-e`jate`, kampate`.*

In regular grammar, 'aij' (meaning vibrate) becomes 'aijate`' and it becomes 'aijati' in the Vedic grammar usage. 'Tade`jati' means that the Lord is vibrating. There is something called 'kampanaadhikaran' in the philosophy of Vedanta. It

is as though when a person vibrates, or trembles, and you watch carefully, you will find changes in his expression. Vibrations create a shape. Then, what does this indicate? See what happens when the sea moves – waves are created, some large, some small. And, doesn't a picture tremble on a screen? When the light passes through the film, and makes it dance, and it looks as though a person is dancing on the screen. What is this world? I am showing you a vision of its reality.

The Tantrics have accepted this theory that the Divine force has a vibration. The world is the projection of that vibration. What are the dualities, seen as the thieves, and workmen, the saints, and bar-maids, the big and small, the boss and servant, the King and the public – what are they? They are like ripples on the vibrating image of the Lord. All the different faces are mere dots vibrating upon the endless, timeless, total, and indivisible force called God. It is this Sat-Chid-Anand, which vibrates and shows up as the world we see. Apart from this one Godhead, there is nothing else, neither an ant, nor an elephant.

See, the flames rise up when we pour oblations into a sacred fire. If you watch intently, you'll find that some flames will look like a Shivalinga (the oblong stone symbolizing Shiva), and others will look like a Shaligram (the round stone symbolizing Vishnu). Some may seem to be Indra, or some may appear like the moon or the sun. All these shapes are formed in the leaping flames. You can derive great pleasure by seeing how the trees sway in a breeze. The problem is that your mind is occupied only with your daughter and daughter-in-law! How can you notice all the other factors? It is for this reason that we sometimes talk in a derogatory manner.

So, a shape can be created in an element due to vibrations. This is true for all matter.

कार्यं यत्र विभाव्यते किमपि तद् स्पन्देन तद्व्याकम्।

स्पन्दश्चापि यथा जगत्तु विदितः शब्दान्वै सर्वदा॥

*Kaarya yatravibhaavyate` kimapi tad spande`na tadvyaapakam,  
Spandashchaapi yathaa jagattu viditah shabdaanvai sarvadaa.*

So then, all these apparent shapes, which we see to be the mosquitoes, animals, birds, people, Gods and Demons – what are they, actually? They are the moving Brahman with attributes – तत्तेऽनुकम्पां सुसमीक्षमाणः ‘*tatteenukampaam susameekshamanah*’. Just as it is one beam of light which appears to be many on the screen, in the same way, the Nitya (everlasting) – Shuddha (pure) – Buddha (all-knowing) – Mukta (liberated) – Nirvikara (unchanging) – Nirdharmak (without constraints) – Nirvishesh (without qualities), the



Adhishthan (sub-stratum), which is the Brahman. And, appears to the individual Jeevas as the dance of the Brahman with attributes. Even a corpse is seen in this play, and even a new born baby is seen. People are seen to be coming, and going, and sleeping. Oh, watch the show, my brother. Blink your eyes and watch the magical illusion of the world in the Lord. See Him in every follicle, see Him in every grain of sand, and see Him in every passing moment of time. My friend of Satsang, recognize the rising attachments and aversions in your heart, and make haste to banish them. Arrogance is increasing – remove it quickly. Banish critical attitudes, and get rid of fears. See the sub-stratum under all these good or bad factors.

You say that I talk continuously about God, God, and God. We will forget to even eat and drink, if we get entangled in this Godly maze. How will we get money? How can we please our wives? The answer to these doubts is that the one who is concerned about you, is concerned about everybody. You don't need to worry.

All right, tell me, do you face undesirable situations in life, or not? Do you desire suffering? The answer is “No”. Do you try to avoid suffering? “Yes, indeed! We try our best to avoid suffering, thinking of ways by which we may never have to suffer.”

Then, why does sorrow come? Is there not a force, stronger than you, which causes suffering despite all your mental and physical efforts to avoid it? He, who is so alert and meticulous in sending you the fruits of your actions – why won't He give you happiness? I have experienced, on several occasions in life, that God began to speak on my behalf when I fell silent. He completed the task I left unfinished. He began providing ready cooked rotis when I stopped cooking rotis for myself. I have observed these factors – not once, but repeatedly in my own life. What do you understand? You are ensnared in your intellectual conceit. Allow your arrogance to be lowered a little, allow a little courtesy to enter into your intellect.

भुंजान एवात्मकृतं विपाकम् ‘*Bhunjaana e`vaatmakritam vipaakam*’ – God gives the fruits according to our actions, and in keeping with what the scriptures state. भुंजान एव ‘*Bhunjaan e`va*’ – accept what is given, don't reject it. It was fine, had you rejected it when you chose the act (which brought this result). Which is the right time for rejection? It is when the feet rise, the hands stretch out, and the tongue flickers to do and say that which is wrong. Had you rejected those impulses, why would sorrow even come into your life? However, you did not reject the wrong doing then. Your hand was allowed to pick up something which was not rightfully yours. Your feet were allowed to carry you to bad

places. Your tongue was permitted to criticize others. Yet, when the consequences crop up – when the fine is to be paid, and the punishment inflicted – you try to avoid it. It is no use rejecting the consequences. The time for rejection has passed.

A man did something wrong. It happened in front of me. Another person present, who was truly a noble soul, did not like what the first man was doing. He caught the hand of the first man with his left hand, and with his right hand, he slapped the man twice on the cheeks, demanding to know what prompted him to do something he knew to be wrong. The first man was a true seeker of God. He was overwhelmed. “Lord – you consider me so much your own! I never imagined that my wrong action would upset you so much!”

People mistake the intentions behind the actions of those who love us. They feel that life has been unjust. A person may do something with deep affection, which is misconstrued by the others, as an injustice. A woman asked her husband to go to the market and buy some sweets, called gulab jamuns, for her. He went to the market and bought them for her. A neighbor’s wife was standing on the road, and saw him returning with the sweets. She impulsively commented that the gulab jamuns in his hand looked simply delicious. Out of politeness, the man asked her if she was fond of gulab jamuns. When she said, “Yes, very much!” he felt obliged to give them to her.

Now, when he entered his house, his lady love was ready with a broom! “You got the gulab jamuns for us, and gave them to the neighbor’s wife!” The man tried to soothe her, saying that she was his own, and could wait for one more day, for the sweets. He told her that she could even miss a meal, if need be. Had he refrained from offering the gulab jamuns, despite the other lady’s hints, both he and she (his wife) would have created a bad impression on their neighbors. “Don’t you have that much of generosity in your heart, that you cannot give away four gulab jamuns to your neighbor, if she asks for them?” he asked. But – when will the obstinate woman attain this understanding? When she will be insulted.

So, Narayana, this seeker of God was overcome with joy, because the good man tried to rid him of his bad habit. He realized that he cared enough to even slap him, for his own good. A person can react in this way only if he or she has a sense of belonging, and a feeling of responsibility.

भुंजान एवात्मकृतं विपाकम्

*‘Bhunjaan e`vaatmakritam vipaakam’*

My dear, just enjoy what your Beloved gives. Why do you look at the item? Why don't you see the hand that is giving? It is folly to see only the item, but not the hand which gives it. Who is the giver? If your enemy gives a sweet today, he may give poison tomorrow, but if your friend gives you poison, it will be as a medicine. Can't you trust God enough to know that He is your friend? It is His compassion when He makes us cry. When He gives separation it is also a Grace. It is His Grace when we are insulted and cursed, or kept hungry. It is His compassion when we die, leave this body and attain another.

The question is, "Which is the right way to live?"

They said:

हृद्वाग्वर्षिर्विदिधन्नमस्ते ।

*'Hridvaagvapurbhirvididhannamaste'.*

Let your heart, speech, and body be bent with humility. Bow before the Lord. Don't be rigid. Allow yourself to be as melted wax before Him. If He desires to play with you, turn yourself into soft dough, ready for Him to mould, and give any shape that gives Him pleasure. Your life is fulfilled if the Lord gets pleasure by seeing you naked, or weeping, or laughing. Make yourself malleable before God.

ते तुभ्यं नमः विदधत् कैः ? हृद्वाग्वर्षि :-

*Te` tubhyam namah vidadhat kaih? Hridvaagvapurbhih.*

A soft heart and a flexible body. Let the body go where He wills.

जेहि जेहि जोनि करमबस भ्रमही ।

तेहि तेहि नाथ देहु यह हमही ।।

सेवक हम स्वामी सियनाहू ।

होऊ नाथ येहि भाँति निबाहू ।।

(रामचरितमानस)

*'Je`hi je`hi joni karamabasa bhramahee,*

*Te`hi te`hi naath de`hu yaha hamahee.*

*Se`vaka hama svaamee siyanaahoo,*

*Hou naath ye`hi bhaanti nibaahoo.'*

(Ramcharitmanas)

नाथ योनिसहस्रेषु येषु-येषु व्रजाम्यहम् ।

तेषु तेष्वचला भक्तिरच्युतास्तु सदा त्वसि ।।

दिवि वा भुविवा ममास्तु वासो

नरके वा नरकान्तकप्रकामम् ।

अवधीरीतशारदारविन्दचरणौ

ते मरणेऽपि चिन्तयामि ।।

*'Naatha yonisahsre`shu ye`shu-ye`shu vrajaamyaham,*

*te`shu te`shvachalaa bhaktirachyutaastu sadaa tvayi.*

*Divi vaa bhuvi vaa mamaastu vaaso,  
Narake` vaa narakaantakaprakaamam.  
Avadheereetashaaradaaravindacharanau,  
Te` marane`pi chintayaami.*

Speak to the Lord in this manner.  
आश्लिष्य वा पादरतां पिनष्टु माम्,  
अदर्शनान्मर्महतां करोतु वा।  
*Aashlishya vaa paadarataam pinashtu maam,  
Adarshanaanmrmahataam karotu vaa.*

“I am the servant of His feet, the vine that clings to His feet. He may lift me up to His heart, and crush me in a tight embrace, or He may bestow deep anguish by denying me even a glimpse of His face.

यथा तथा वा विदधातु लम्पटो  
मत्प्राणनाथस्तु स एव नापरः॥  
*Yathaa tathaa vaa vidadhaatu lampato,  
Matpraananaathastu sa e`va naaparah.*

Let Him do as He pleases. He is the life of my life.

असुन्दरः सुन्दरशेखरो वा  
गुणैर्विहीनो गुणिनां वरो वा।  
द्वेषी मयि स्याद् करुणाम्बुधिर्वा  
कृष्णः स एवाद्य गतिर्ममास्तु॥  
*Asundarah sundarashe`kharo vaa  
Gunairviheeno guninaam varo vaa,  
Dve`shee mayi syaad karunaambudhirvaa  
Krishnah sa e`vaadya gatirmamaastu.*

He may be the most handsome of all men, or absolutely ugly to look at. He may have no good qualities, or have the best of qualities. He may hate me or love me. Whatever He does, it is He who is my Lord.”

स्वर्ग, नरक, अपवर्ग समाना।  
जहँ-जहँ दीख धरे धनुबाना॥

(रामचरितमानस)

*Svarga, naraka, apavarga samaanaa,  
Jahan-jahan deekha dharre` dhanubaanaa.  
(Raamcharitamanasa)*

## UNKI KRIPA

### Chapter III

तत्तेऽनुकम्पां सुसमीक्षमाणो  
भुञ्जान एवात्मकृतं विपाकम्।  
हृद्वाग् वपुर्भिर्विदधन्नमस्ते  
जीवेत यो मुक्तिपदे स दायभाक्॥

*Tatte`nukampaam susameekshamaano  
Bhunjaan e`vaatmakritam vipaakam,  
Hridvaag vapurbhirvidaghannamaste`  
Jeeve`ta yo muktipade`sa daayabhaak.*

Shyamsundar, the beautiful blue hued Krishna, is standing before the Creator, Brahmaji. This is the meaning of the syllable ते ‘te’. Because, तत् ते तव ‘tat te` tava’ is said when speaking to someone face to face. It is the strength of the love of the second person, indicating that he is talking to the person before him. There is a vast difference between युष्मद् ‘yushmad’ and तव ‘tava’. It is difficult to analyze the difference between the Brahman and Krishna. Our Self stands manifested before us!

In the principle of Bhakti, it is believed that one should behave as someone who is looking directly at the Lord. I do not tell you stories to entertain you. Look as though you can see the Lord before you. That is what the word तत् ‘tat’ indicates. It is very difficult indeed to describe the essence, the qualities, the affects, and the hidden aspects of the Lord. It is difficult even for Sages like the Sanakadis to attempt it. We have heard that a sage drank up the ocean, and one created three new worlds. We heard that one stilled the wind, and another blocked the progress of the sun. However, we have never heard of anyone succeeding in counting the qualities of the Lord. Have you ever heard of anyone succeeding in this? It is impossible, isn’t it? How many qualities can each of our sense organs notice? Our eyes can see, but God’s eyes can not only see; they can smell, taste, touch, and hear as well. Now we possess only five sense organs. Just see how many God has!

The meaning of दर्शनसमानाकारवृत्ति ‘darshansamaanaakaarvritti’ is to enumerate the qualities, to examine the qualities. You have no right at all, to deny the existence of something you have not seen. Look before you deny. It is as though we seek a particular person, and another brings a man, saying, “He is the one you seek,” and we say, “No, he is not the man I am looking for.” Until you see the person, you cannot dismiss him. So, Narayana, तत् तस्मात् ‘tat tasmaat’ – so

that ते तव अनुकम्पाम् सुसमीक्षमाणः ‘te` tava anukampaam susameekshamaanah’. Just see the Lord’s compassion! नटन्तं नन्दनन्दनम् ‘Natanam nandanandanam’.

I’ll point out an interesting point for you. The scholars of Sanskrit usually don’t notice this point. The word नटन्तम् ‘Natantam’ here does not indicate dancing. नृत्यन्तं नन्दनन्दनम् ‘Nrityanta nandanandnam’ could have been use, isn’t it? Analyzing the Sanskrit grammar, नटन्तम् ‘natantam’ indicates ‘dancing like an actor’. He does not behave naturally – he acts a role.

इन्द्रो मायाभिः पुरुरूप ईयते ‘Indro maayaabhih pururoopa eeyate’’. Indra uses his Maya to appear in many forms. So, what is this vision we have of our world? It is God acting out different roles. In Kashmir, they say:

भोक्तैव भोग्य भावेन सदा सर्वत्र संस्थितः।

तेन शब्दार्थचिन्ताषु, न स शब्दो यः शिवः॥

*Bhoktaiva bhogyabhaave`na sadaa sarvatra samsthitah,  
Te`na shabdaarthachintaashu, na sa shabdo yah shivah.*

The Maheshvara (Supreme God) who enjoys is none other than the one who appears to be the one who is being enjoyed. So, now we have to ponder upon what the words signify. What all should I tell you? There is no word in existence, which is not the name of God. There is no form which is not the form of the Lord.

The Sanskrit language possesses the capacity to grammatically connect any word to God. Take the word ‘ghata’. The meaning of ghata is a pot. No-no! By analyzing it and connecting it to pure Creation, one can claim that ghata means God. The one, who makes the whole world dance, is called ghata. It is the same with the word ‘pata’, which means a cloth.

So, everything is a form of the Lord. Our minds are impure due to our ignorance. It is also the impurity of ignorance which makes us hate people who we feel lack good qualities. Come, allow yourself to see through the lenses of love, and you will understand. Love sets everything right. Don’t you see how a loving mother manages to cover up for an errant child, when the neighbors complain that the child stole something or told a lie? She is quick to defend him by pleading that he is too small to understand that it is wrong to steal, or tell lies. She blames his company for teaching him bad habits. Why does she try to cover up for the child’s faults? It is because she loves him.

So, if you love God, you will be able to see only beauty in everything created by Him. Just as a child looks beautiful to his mother, and a poet sees the beauty in Nature, and a lover sees the beauty in his beloved, every name and form created

by the Lord will seem lovely to you. Then your heart will be beautiful and magnanimous, and refined. Just wait and see! तत्तेऽनुकम्पां 'Tatte`nukampaam', this is the dancing God!

Someone spoke about how God was sleeping peacefully. There was no Creation, and no vision. No trouble of any kind. Then God's breathing became a bit heavier. People called His gentle snoring the Vedas. The Vedas say – अस्य एतस्य महतो भूतस्य निश्वासितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽङ्गिरस इतिहास पुराणम्।(बृ. ३.२/४/१०) *asya e`tasya mahato bhootasya nishvasitame`tadydrigve`do yajurve`dah saamave`dongirasa itihaasa puraanam*. (Brihad. 3. 2/4/10) that I am the snoring of the Lord. So, the noise of His snoring wakes Him up. God opened His eyes to see where the noise came from. Then..... वीक्षितमेतस्य पंचभूतानि

*Veekshitame`tasya panchabhootani* – when the Lord looked lovingly, then the materials forming the basis of the sound, touch, form, taste, and smell, came forth. The Lord smiled to see the creation caused by His vision. Seeing the skill of His own ईक्षण 'eekshana' (sight) and वीक्षण 'veekshana' (act of seeing), the Lord smiled, and then – स्मितमेतस्य चराचरं *smitame`tasya charaacharam* – His smile brought forth the moving and unmoving world before His eyes. Women and men, mother and son, husband and wife, animals, humans, all appeared before Him. He said, "Oh, My! My glance has so much power!" However, the act of seeing and smiling was a strain, which tired the Lord. He is so delicate that it tires Him to just lift His eyelids and look. He is fatigued by giving just one loving smile. Just see His delicacy and tenderness! So, अस्य च सुप्तं महाप्रलयः 'asya cha suptam mahaapralayah', He shut His eyes, and went back to sleep. When He slept, it caused the Maha Pralay – the Great Dissolution. Now, see – तत्तेऽनुकम्पां सुसमीक्षमाणः *tatte`nukampaam susameekshamaanah*. Truly, the Lord was so filled with Love that He became the object of everybody's love. People touch the Lord, taste Him, and listen to Him. So, the Lord thought "They may be embarrassed if they recognize Me." So, He disguised Himself. "If they recognize Me, they will think, 'The Lord is so great – how can we kiss Him? How can we touch Him?' They will feel diffident." The Lord hid His greatness, and became worldly objects, which all could enjoy. It is He, who is disguised as everything we experience. The dance of the Nritya Gopal, the dancing Krishna; the steps He takes, is called the Sansara, meaning the world. Everything is the sankalpa, the resolve, of the Lord who is the Lord of our hearts. The world is a part of the Virat.

You must have heard of the episode when Markandeya Rishi – during the time of total destruction – entered the stomach of the Bala Mukunda, who slept on a leaf of the Banyan tree. He saw the entire creation there. All right, when Kalki went into the stomach of Shri Rama, he saw the entire creation

there, too. Yashoda Maiya told Shyamsundar to open His mouth, and saw the entire Creation in it. She saw Vraja, and herself. I draw your attention to it. भिष्मं च द्रोणं ‘*Bhishmam cha dronam chajayadratham*’ – Arjuna saw them all. It is one thing to see the world in a part of the Virat, and it is another thing to see the world in the sankalpa of the Hiranyagarbha – the golden egg of Creation.; and it is quite a different thing to see the universe in the stomach of Rama-Krishna, or the Bala Mukunda. All right, just tell me, do you agree that the universe, which is in the stomach of the Lord, contains this earth, and in it, the city of Bombay, and this hall, in which we sit to listen to the talk of the Lord?

उत्क्षेपणं गर्भगतस्य पादयोः ‘*Utkshe`panam garbhagatasya paadayoh*’ What an excellent place we are in. Where? In a single follicle of the Lord’s body. See – this is the Virat. Just seek your Self, and you will know.

तत्तेऽनुकम्पां सुसमीक्षमाणः ‘*Tatte`nukampaam susameekshamaanah*’ this creation is the slight movement of the Lord’s Maya. It is the resolve of the Hiranyagarbha. After all, where are we? Is the Lord separated from us? The Lord is before us. He is in our fist – it’s just that we don’t recognize Him! This is what is meant, when people say that the Nitya-praapta ( the always available) is caused by ignorance, to seem as though the Ishwara is not with us. The world appears to be with us even though it is nitya-nivritta (always in repose). Just see the Lord’s Grace. Cover it with love.

Look, Gnan – knowledge – does not have the ability to decorate or beautify. Love has this ability. This is its specialty. Knowledge merely shows the object as it is. Love, or Prem, however, can turn the ugly into something beautiful, or something remote into something close, or someone alien to someone our own. Prem is capacity, while Gnan is revelation.

Look, see the Grace of the Lord everywhere! See His love! When you come to know that behind this work is the hand of your Beloved, you will not feel sad. All right – suppose you found a corpse on your doorstep. Don’t be annoyed, please! You will immediately think of informing the Police, raise a hue and cry, and inform the neighbors. Suppose that after a while you discovered that the man had been killed by your husband, or brother, or son, or father. You will at once think about concealing it. Who doesn’t cover up for their relatives? It is affection which prompts people to cover up for their own people. ‘*Guna pragate` avagunah duraavaa*’. So, the Bhaktas say, प्रयच्छ मैत्रीदृशं आर्तबन्धोः ‘*prayaccha maitreedrisham aartabandhoh*’ – “Oh, Friend of the distressed, Oh, Lord, bless us with the vision of friendship!”



मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

(यजुर्वेद, वासनेयीसंहिता, ३६/१८)

*Mitrasyaaham chakshushaa sarvaani bhootani sameekshe`.*

(*Yajurveda, Vaasane`yeesamhita 36/18.*)

This is the friendly vision. You see, when you see the hand of your Beloved behind what happens, you will begin to like what you disliked. That which is bitter, starts seeming sweet to you. Don't bring discussions of love to your lips – experience the love within your heart.

भुंजान एवात्मकृतं विपाकम्

*Bhunjaana e`vaatmakritam vipaakam.*

Enjoy! What? Whatever the Lord gives! Accept it joyfully – whether He gives sanjog (conjugation) or whether it is viyog (separation). These worldly people are confused. Our Mahakavis – the great poets – have accepted nine 'rasa's – the nine kinds of experiences. Even in Drama, they accept eight types of emotions. Dramatists do not accept Shanta (tranquility) to be a rasa. It was a great blessing that Bharat Muni wrote शान्तोऽपि नवमो रसः 'shaanto navamo rasah'. If a stage is set, and a person comes and sits in the siddhasana posture, will it be a Shanta rasa, or will it be an illusion of the Shanta rasa? It cannot be real, because it is acting. This is why it is not accepted in the literature of Drama as a rasa. I draw your attention to the fact that the literature of Drama accepts the 'bhayanak' (fear), 'raudra' (wrathful), and 'veebhatsa' (horrible), as rasas. It also accepts the romantic 'shringaar', the pathetic 'karun', the comical 'hasya', and the rousing 'veer' rasas, it is true, but you did not notice that in this, anger and horror are also considered emotions to be enjoyed. Tragedy is such that the separation is never over. The lovers never meet again. Oh, God – what pleasure can you get out of this, when you do not even recognize the rasas? The Lord, in the form of Narasimha – the Lion-man – has Hiranyakshipu's intestines round His neck, and is covered with the blood of the Demon. It is a sight for the eyes to revel in. Krishna killed the elephant, Kuvalayapeedha, and His body was spattered with drops of the elephant's blood. He carried the bloody tusk on His shoulder, as He entered the arena. This horrible sight becomes the vibhatsa rasa. Don't you know that when Dasharathji fainted, and the whole of Ayodhya was filled with lamentations, Sita-Rama-Laxmana left on foot for the forest – you weep when you imagine this scene. All right, what happens half an hour later? You say, "Ah-ha! That was most enjoyable." When I read the Lanka Kanda of the Ramayana, for the first time, I was just a child. I would enjoy the description of the arrows being shot, and heads being cut. I would enjoy these descriptions of horror and anger. This is the secret of life! If you can enjoy these emotions in poetry, then you will compare the identical emotions in your life. You will see

the same emotions in Drama. Then, why can't you enjoy the experience? You should enjoy the experience of the rasas, shouldn't you?

I saw the art gallery at Mysore – what beautiful paintings were put up there! The mind tingles at the paintings depicting romance. Tears come to the eyes at the tragic scenes. The scenes of courage create a spurt of enthusiasm. Anger wells up, at the angry scenes. The mind responds to the emotions depicted in the paintings. And, when I emerged, I felt that it was an excellent exhibition, and seeing all the paintings had been most enjoyable.

You are watching the gallery of the Lord. The skill of the Lord's hand, His wonderful deeds, His drama, His resolve, His creations – are all to be enjoyed and used. You should get engrossed in some scenes; cry for them, laugh for them, enjoy them. And, when you emerge from this gallery, praise every scene – 'Oh, what a wonderful depiction it was!' This is the secret of life. It is not to be restricted only to a beautiful poetry.

All right, tell me, don't you enjoy the six flavors of food? If someone says, "No, I will have only the sweet rice pudding", will he enjoy the whole meal? So, just as the six flavors enhance a meal, the different kinds of emotions enhance our lives. Maybe your taste is spoilt at times, it may become bitter, or sweet, or salty. You must proceed, enjoying life as it comes. This is to relish the flavors, because it is the creation of our Beloved. He has ground the chutney Himself, to give us. He has sowed the bitter gourd. So, what are the Shata (six) rasas of food, and the Nava (nine) rasas of emotion? These are His compassion! They are the creation of the Beloved – enjoy them!

हृद्वग्वपुर्भिर्विदधन्नमस्ते ।

*Hridvaagvapurbhirvidadhannamaste`.*

'Hrid' means heart. There is not much difference from the viewpoint of the Sanskrit language. Harit means Hari (Vishnu), हस्ति इति हरि, हरति इति हरः, हरित इति हत् *harati iti hari, harati iti harah, harati iti hrit*. So, what 'hrit' means is that just as we see everything in the world and proceed, we taste everything as we go on, we do everything as the day passes, then a thief sits in our heart. We think we left the path behind, and went on ahead, but the thief steals something from the path and retains it. So, the thief – हरति संस्कारान् *harati sanskaaraan*. विषयेभ्यः संस्कारान् हरति इति हत् *Vishaye`bhyah sanskaaraan harati iti hrit*. Just as though a mother went into a shop with her child. She thought she came away after having a look. However, when she reached home, the child started to take things out of his pocket. "Oh, my son. What are these?" she asked. "I have stolen them," he replied. So, our mind is a thief like that child. It steals a little of what our senses

see, hear, smell, and eat. It steals a sanskaara, an impression, which emerges as a memory in due course. So, one advice is given here.

हृद्वाग्वपुर्भिर्विदधन्नमस्ते ।

*Hridvaagvapurbbhirvidadhannamaste`.*

Let your heart be ‘nama’ (soft), bent before the Lord. Let no one steal anything. Submit it before the Lord. This word, ‘namah’, is of the Sanskrit language.

नमः प्रह्वीभावे, नमयति पदार्थः ‘*Nama prahveebhaave` namayati padaarthah`* - that, which softens things, is called ‘namak’ (salt). Things melt totally when salt is added to them. यु ‘yu’ and वृ ‘vu’ are the two affixes in कृदन्त ‘*kridanta`*, so both words – namak and naman (bowing down) – are formed. One, naman means to bend low, and one, namak, which also means to become low. So, our heart should be low before the Lord. See the Lord everywhere. How beautiful! How lovely!

A Mahatma was going somewhere. His disciple was walking just behind him. “Sir,” said the disciple, “Don’t walk on this side.” “Why?” asked the Guru. “what is the matter?” The disciple said, “There is a dead dog lying on that road. It is stinking badly.” The Guruji replied, “See what a punyatma – noble soul- he must have been. The teeth shine so white in the mouth. Can such beautiful teeth be given without the Grace of God? Oh, he was a receiver of the Grace of the Lord!” Now, see, is it not something remarkable to see the hand of the Lord even in the teeth of a dead dog? My brother, lower your heart – don’t harden it. Here, झुकना ‘*jhuknaa`* (lowering) is of three kinds.

हृद्वाग्वपुर्भिः ‘*Hridvaagvapurbbhih`* – bow down with your body, bow down through your speech, and bow down with your heart. You bow down with your heart when there is no arrogance in it. Humility in your speech is to bow down through your speech. And, avoiding an arrogant stance is to bow down with your body. The word साहस ‘*saahas`*, meaning courage, implies impertinence or impudence, when used in Sanskrit. It is a ‘sahas’ to steal someone’s wealth. In the दंडविभाग ‘*dandavibhaag`* i.e. the codes concerning punishment, it is written, साहसे दंडः ‘*saahase` dandah`*. A person who is impudent should be punished. These days, sahas is used in Hindi as a positive quality – I have nothing against that. I just place an example of its ancient usage. Sahas is also made from सहसा ‘*sahasaa`*. When one does anything prompted by desire, it is called ‘sahas’.

So, Narayana, when there is vanity in the heart, it is an indication that the Lord is not visualized. A person, who knows the Supreme Lord, will not foster vanity, because he will not feel that he has any special quality. It is only when we fail to see the Lord, that we see special qualities in ourselves. So long as you think that you are great in any way, you may take it that you do not see the

Lord. I speak truly, when I tell you that this Atma, which is in all, is निर्विशेष 'nirvishe'sh', meaning, the Lord Almighty. Then, what is all the vanity about? You may reply that a mosquito does not have the special qualities you have. My brother, you don't have the special qualities of a mosquito either! Try to fly like a mosquito! Can you fly? Show us the kind of group activity which mosquitoes have!

So, when one has had a realization of the Parabrahma Paramatma, the Brahman who is the Atma of all, and knows that neither Knowledge nor Nescience can touch that Brahman, he will see no cause for any kind of vanity.

This heart is a thief. It steals the memories of people, and retains them. Oh, someone met you and went away. Someone came, someone went, someone was born, and someone died. Well, whatever happens, let it. Why do you steal these memories and preserve them? Connect your heart to the Paramatma. Make your hriday – heart – a hrid (pond). The Sanskrit language has a word – dahar. हृद-हृद दहर Hrid-hrid dahar. Remove the deadly serpent, the Kaliya nag, from your heart. Allow only the frolic and fun of Shri Krishna to remain there. The poison in the water is the attachment of your heart, in the sense organs indulging in their sense objects.

What is the humility in speech? सत्यं च सुनृता वाणी 'Satyam cha sunritaa vaani'. I have a friend. His love for the truth – satya – is so strange, that he tells one person the truth about another, and the truth about the second to the first, and induces a quarrel between them. This is producing attachment and aversion. So, this is not called satya. The sentence which causes attachment and ill-will in people's hearts, is not the satya vachan (the true speech) – it is मिथ्या वचन 'mithyaa vachan', false speech! सत्येन लभ्यस्तपसा ह्येष आत्मा॥ (मुण्डकोप० ३/१/५) 'Satye'na labhyastapasaa hye'sha aatmaa' (Mundakopanishad 3/1/5). With reference to this Shruti from the Vedas, the Lord Shakaracharya has written, "Do not say that, which is untrue." That is all right. However, it is foolish to go on speaking the truth unnecessarily. To remain silent is also Dharma. So, let your speech be sweet and desirable. What a conclusion is reached by Manuji –

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम्।  
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः॥

(मनुस्मृति, ४/१३८)

*Satyam brooyaatpriyam brooyanna brooyaatsatyamapriyam,  
Priyam cha naanritam brooyaade'sha dharmah sanaatanah.*

(Manusmriti, 4/138.)

It is the eternal right behavior, the Sanantan Dharma, to speak the truth, but speak the sweet truth. We should not speak the truth which is hurtful or harmful. Neither should we speak an untruth to say something sweet.

Shri Udiyababaji Maharaj used to say a shloka:

न तत्त्ववचनं सत्यं, नातत्त्ववचनं मृषा ।

यद्भूतहितमत्यन्तं एतत् सत्यं मतं मम ॥

*Na tattvavachanam satyam, naatattvavachanam mrishaa,  
Yadbhootahitamatyantam e'tat satyam matam mama.*

It is not called satya to speak out something exactly as it is known. Neither is it a lie, to say something which is not exactly a fact. Tell people that, which is supremely beneficial for them, and relieves them of their fears.

When someone has a cough, and the Doctor tells him that there is a possibility of his developing T.B. – well, the creation of such fear is not Dharma. To treat the ailment is Dharma. To warn the patient is Dharma, but not to frighten him unnecessarily. You criticize someone, saying, “I speak the truth, I am not telling lies.” However, your words create a prejudice against the person you criticized. To create aversion is not Dharma. It is to set fire to someone’s home. It is not Dharma to create attachment in someone’s heart. It is to ensnare him. It is not Dharma to create vanity in someone’s heart, and nor is it Dharma to make a fool of someone, or trap him into ignorance. Every action which increases Avidya (nescience), asmita (vanity), raga (attachment) dve’sha (hatred), and abhinive’sha (fear of death), is adharma, is contrary to Dharma. And, whatever reduces these five negative tendencies is called Dharma.

## UNKI KRIPA – IV

तत्तेनुकम्पां सुसमीक्षमाणो  
भुञ्जान एवात्मकृतं विपाकम्।  
हृद्वाग्वर्षिर्विधन्नमस्ते  
जीवेत यो मुक्तिपदे स दायभाक्॥

*Tatte`nukampaam susameekshamaano  
Bhunjaan e`vaatmakritam vipaakam,  
Hridvaagvapurbhirvirdighannamaste`  
Jeeve`ta yo muktipade`sa daayabhaak.*

Whenever you see, wherever you look, whatever you observe, notice the Lord's Grace showering down upon us all. There is only Grace. We need only to recognize it. The fact that we are not aware of His Grace is because we fail to recognize Grace, and not because there is any dearth of Grace!

A man went on a journey. He saw huge water melons growing. He said, "Just see the mistake the Lord has committed! He placed such large fruit on short, thin stems." Further on, he saw a mango tree, with small mangoes hanging on the branches. "This is another mistake the Lord has committed," he thought. "It should have been that the melon and kashifal plants should have fruits the size of mangoes, and the large trees have the larger fruits."

The shade was inviting, and the man thought that it would be refreshing to rest a little in the shade of the tree. As soon as he lay down under the mango tree, a mango fell on his chest. "Oh, no! No!" he called out. "The Lord did not make a mistake at all! The mistake was mine! Had one of the larger fruits been growing on this tree, and would have fallen on me, I would have died!"

A King's thumb was cut accidentally, while he was examining a new sword. "Whatever the Lord does is for the good," was the involuntary comment of the Minister. The King was furious. "My thumb is cut, and you say that whatever God does is good!" he cried. He had the Minister thrown into prison. As per his habit, the Minister said again, "Whatever God does, is for the good."

Well, after a few days, the King's thumb was healed. He went on a hunt, and was caught in the forest by a group of dacoits. They took the King, and prepared to sacrifice him. The priest pointed out that the King's thumb was cut, so he was unfit to be used as a human sacrifice. The King was saved. Now, the King said, "Whatever God does, is for the good. I was saved because my thumb was cut."

When the King returned to his palace, he had the Minister released from prison. “Mantriji,” said the King, “It was fortunate that my thumb was cut. But, tell me, you spent so many days in prison. Where was the Lord’s Grace in that?”

The Minister replied, “Sir, you were saved because your thumb was cut. However, had the dacoits caught me, they would have sacrificed me. So, the Lord saved you by cutting your thumb, and saved me by having me thrown into prison.”

स देवो यदेव कुरुते, तदेव मंगलाय।

*‘Sa de `vo yade `va kurute`, tade `va mangalaaya.’*

This is called ‘aabhaanak’ in Sanskrit. Aabhaanak means ‘a proverb’. It happens sometimes, that we start off to catch a train, but miss it. We miss a flight. Later we hear that the plane, or train, on which we didn’t get a seat, had an accident. I know of several such incidents. Our Sai, at Vrindavan, was going from Lahore to Karachi, with a hundred and fifty friends and relatives. The train stopped at a small station. Sai said, “The Lord has ordered us all to get off here.” The train halted there for three minutes. The entire group of Satsangis gathered their belongings, and got off the train. There was no village nearby. Everyone was worried about procuring food. Sai said, “No food or drink for today. Sit under the trees, draw water from the well, to drink, and talk about the Lord.”

A little later, they were informed that just before reaching the next station, the train had fallen into a river because of a broken bridge.

So, Narayana, recognize! Recognize the Grace of the Lord. He gave you a mouth, so that you could speak, a tongue, so that you could enjoy the flavors, and eyes for you to see. Is this not His Grace, His compassion? A nose to smell with, and a heart to love with, intellect to think with, feet to walk with, and hands to work with. The whole Creation is colored with the Lord’s compassion. Just immerse yourself into that compassion – then you will know!

A man was walking one day, and a thorn got into his foot. He started cursing God. He went to a Mahatma. The Mahatma told him, “A sword was to fall on your neck today. The Lord Graced you. He saved you by just planting a thorn in your foot instead.”

So, it is a Grace that there is no earthquake. It is a Grace that there is no storm. It is a Grace that a man lives out his life-span. From the viewpoint of the philosophy of the Vedas, it is a Grace of the Brahman with attributes – the

Saguna Brahman. The opinion of the Poorva Mimansa differs from the opinion of the Uttar Mimansa. From the viewpoint of the Poorva Mimansa philosophy, there is a fruit. Both sin (paapa) and meritorious deeds (punya) give rise to an invisible factor called the 'apoorva', which manifests as the fruit of the action, at the appropriate time. They do not accept it as the Grace, the anugraha, of the Lord. Because, the action was born, undertaken, and completed, but the fruit came much later. Then, how can the fruit – which comes much later – be connected to the action done long ago? So, the Poorva Mimansa has accepted the factor called the apoorva. It becomes the link between the action and the fruit of the action. The Uttar Mimansa philosophy, however, does not accept any such thing as the apoorva. फलमत उपपत्ते: 'Falamat upapatteh'.

Whatever is done by humans is known to the Lord, and it is the Lord who bestows the fruits accordingly. When it is the Lord who is bestowing the appropriate fruits, there is no need to accept any inanimate factor like the apoorva. This is the difference between the Poorva Mimansa and the Uttar Mimansa, which I have clarified for you. This means, it is the Lord who bestows the fruits of the actions.

You see, there is a considerable difference of opinion in the Vedanta philosophy. However, one point is that the Vedas are accepted as being self-evident. They are not created by any human, and are absolutely authoritative. The second point, which is accepted universally, is that there is an Atma, which is separate from the body. The third point is that everyone accepts the Saguna Brahman – the Lord with attributes. The specialty of the Advait (non-dualistic) Vedanta - the purport of the Vedas, which declares that there is only one, indivisible Brahman – is this, that the Lord with attributes is accepted in practical interaction, before the ultimate knowledge that the Atma and the Brahman are one. With the attainment of this knowledge (that the Atma and the Brahman are one) Vedanta considers the world to be an illusion. Therefore, in their opinion, there is no scope for anyone to create the world. All of it becomes illusionary.

So, Narayana – तत्तेऽनुकम्पां 'tatte`nukampaam' – see the Grace of the Lord. There is Yoga (uniting with the Lord), even in bhoga (worldly enjoyment). There is Grace, even in sickness. Even death contains the gift of a new garb. Sorrow carries the seed of joy, just as happiness carries the seed of woe. See the Grace of the Lord at every place.

भुंजान एवात्मकृतं विपाकम्।

*Bhunjaana e`vaatmakritam vipaakam.'*



The meal has been prepared by our beloved. ‘Vipaaka’ means the flavor of the fruit of our actions. So, the one who gives us the honey (the fruit of our actions) to drink – that Saaki, the wine maiden – is our Ishwara. Well, then, what more can we desire? However, skillful interaction is that we develop the ability to see the convenience of others. All right, the discourse is going on. The listeners are engrossed, and the speaker is fully focused. A person walks up, with sandal paste and flowers! We realize at once, that this person is ignorant of what is proper. He is ill-mannered even in his own home. Why? He lacks the courtesy to avoid disturbing the speaker and the listeners, by thrusting his offering of sandal paste and flowers at the speaker. Nor does he realize that this is not correct social behavior.

What is the essence of the best interaction? It is to consider the convenience of others, instead of being totally self-centered, whether we sit, get up, speak, eat, or drink. Unless you have this skill, you are completely unsuited for interacting in society. Nor will you achieve success. You will have to hear a number of unpleasant comments at home, every day, because you lack the vision which is needed for successful interaction. You see, there has to be decorum in your behavior.

Shri Haribabaji was once invited by someone for a meal. He went to their home. It so happened, that the wife was not at home, and the gentleman was cooking the food. However, he had no idea of where the cooking ingredients were kept. He used castor oil, instead of rarified butter. Now, Baba saw the love behind the invitation, and his cooking. He did not bother about the castor oil – he only thought of the man’s deep love for him, which had induced him to do the cooking in his wife’s absence. “However, when he finds out that he has used castor oil instead of ghee, he will be most upset,” thought Baba. He told the man, “Your vegetable is very well made,” The man was delighted. “You liked it, Sir?” he asked.

“Very much,” answered Baba. “How much have you made?”

“Sir, there is lots of it,” replied the man.

“Oh, good. Bring it. Let me see how much there is,” said Baba.

Having thus got the whole vessel, Baba ate less of the bread and more of the vegetable. The man never came to know that he had cooked it in castor oil. He was overjoyed to think that Baba had liked the vegetable he had made.

When Baba returned to the Ashram, he began to have loose stools. He kept going to the toilet. His attendants asked him what the matter was. “Quiet! Be

quiet!” said Baba. “Don’t tell anyone – the vegetable was cooked in castor oil. It does not matter. One takes a purgative sometimes, anyway!”

So, this is love! An item made with love may have a little less salt, or a little extra – it does not matter. Nor is it important how much chilli is used. The love of the one who loves us is not to be disdained. So, don’t disdain anything which the Lord gives you. He loves you. Every item given by Him, every single thing given by Him is filled with love. Even when He kicks you with His foot, and even when He twists you with His arm, or bites you with His teeth, even when He flings you to the ground, it is all done with love.

All right, let’s leave the topic of the Ishwara. Nothing is done by the Ishwara – it is all done by us. ‘Atma’ means Paramatma, and Atma also means ‘myself’. आत्मैव हरिरुच्यते *Aatmaiva hariruchyate* – Hari is the name of the Atma, and the Atma is a name of Hari.

Who will you blame, if you add too much salt to the food you have cooked? How one values the roti one makes! By the Lord’s Grace, you must have had such occasions in your life. When I first started to cook rice, it would be too watery. I did not know how to remove the starch. I would think it is cooked, and feel happy. It happened so many times! I poured too much water in the flour, when I began to cook rotis. Now – whom was I to taunt? When it is the result of my own cooking, whom can I taunt? One should always accept our mistakes readily.

Now, see the third point. Your life will be free of all conflicts. Where worry enters our life, sorrow enters also. Sorrow is established as soon as you want that everything should happen as per your preference. Has God given an undertaking that He will do only what you wish, and never do anything which your enemy wishes? Which means that the Lord should have enmity for the one you consider to be your enemy? This is what you think. What do you consider the Lord to be? Your servant! You think, “Whoever I hit with a stick should also be beaten by my servant.” It is also quite possible that the Lord loves the person you wish to beat. How, then, can He hit that man? So, the person who gives importance only to his own inclinations will be unhappy. There is no sorrow in the life of the person who gives importance to the Lord.

I have told you earlier, that all the schools of Vedanta believe that the Atma is separate from the body, mind, sense organs, and intellect. There is no difference of opinion in this regard. The followers of the Vedanta philosophy – Shri Ramanujacharya, Shri Kanthacharya, Shri Nimbarkacharya, Shri

Bhaskaracharya, Shri Karacharya, Shri Govindacharya, Shri Baladev Vidya Bhushan, Shri Swaminarayan – all the commentaries, sub-commentaries, critiques, tendencies, projects, and notes available on the Vedanta philosophy – I state unequivocally, on the basis of all these, that all speak of the Atma as being separate from the body. I say this so that you can take a look at the life you lead.

हृद्वाग्वपुर्भिर्विदधन्नमस्ते

‘Hradvaagvapurbhirvidaghannamaste’

Bow down to the Lord. The Arya Samajis constantly say नमस्ते ‘namaste’ to each other. Then, what do they say after that? “Please convey our namaste to Mohanbhai.” Namaste is made from two words; ‘namah’ is one, and ‘te’ is the other. Namaste means I bow down to you, my bowing is for you. ‘te’ means ‘to you.’ So – send a namaste to the Lord. How is this done? हृद्वाग्वपुर्भि ‘Hridvaagvapurbhi’ – send it through the heart.

Your impression, that you control your mind (or that you can control it whenever you want to), is absolutely false. This little heart, ‘diladi’, is a mischievous maiden, who does not obey her parents. Why blame your son and daughter? Does your own heart follow your dictate? It is unable to do so – हृद् हृदा ते तुभ्यं नमः विदधत् ‘hrid hridaa te’ tubhyam namah vidadhat’! How should we pass our time? We should pass our lives bowing down to the Lord wholeheartedly. Bend your heart before the Lord. “Lord, I tried all these days to prevent sinful impulses from rising in my heart. I tried to control desire, anger, greed, etc. However, this heart of mine refuses to be controlled. Lord, truly, I tried really hard to mould my heart in the form of Krishna, or Shri Rama, or Shiva – I wanted it to remain with my special form of the Lord. But when I tell it to meditate on Vinayaka, it begins to think of a monkey. Oh – I told it to meditate on Krishna, but it went to Kubja’s house, and started remembering a prostitute. Lord, I tried to fulfill my heart with righteous feelings. I have failed to make it retain the form of my worship. I practiced the asanas prescribed by Yoga, to control the mind’s restlessness. I tried breathing exercises – pranayama – and the exercises called pratyahar, to control the mind’s waywardness. However, it could not be controlled. Now, हृदा ते तुभ्यं नमः विदधत् ‘hridaa te’ tubhyam namahvidavidadhat’. I offer this mind at Your feet. Let the impressions of several past lives remain, and keep returning – I have sold the horse! नमः विदधत् न मे इति विदधत् ‘namahvidadhat na me’ iti vidadhat’ - this heart does not belong to me, it belongs to You. There is an Ahirbughni Samhita in the Panchatantra scriptures of the Vaishnavas, who worship the Lord in the form of Vishnu. It explains the word ‘namah’ as – न मे इति नमः न मम नमः इत्युच्यते ‘na me’ iti namah na mama namah ityuchyate’. As इन्द्राय स्वाहा, न मम ‘indraaya svaahaa, na

*mama*'. This heart is Yours, my Lord; it does not belong to me. Why? It does not obey my commands to abandon desire, anger, or attachment. Neither does it empty itself of desire when I tell it to do so. Nor does it give up its restlessness. Nor does it obey me when I tell it to do some meritorious deed, or worship, or meditate. It does not listen to me at all. Thus, this heart is not mine, it is Yours."

यह हृदय भवन प्रभु तोरा

*'Yah hradaya bhavan prabhu toraa'*

Give it to the Lord. Remove the feeling that it is your mind, and impose upon it, the feeling that the mind belongs to God. This is the purport of नमः विदधत् *'namah vidadhat'*.

One giving is tyaga – a sacrifice, giving up. And one giving up is daan – donating or gifting. स्वस्वत्व-संकोचः त्यागः *'Svasvatva-sankochah tyagah'* – tyaga is to curtail the feeling of ownership. The feeling, 'this is not mine', is tyaga. And, स्वस्वत्व-निवृत्तिपूर्वकपरस्वत्वापादनं दानम्

*'svasvatva-nivrittipoorvakaparasvatvaapaadanam daanam'* – to remove our right, and establish the right of another, upon an object, is called 'daan'. Take, for instance, the ceremony of Vrishotsarga. A bull is released. It is just left free, not given to anyone. Let it roam free at will. However, when the ceremony of godaan is undertaken, it is said, "This cow no longer belongs to me. Now I give it to the Brahmin of this lineage – अमुकगोत्राय अमुकशर्मणे ब्राह्मणाय तुभ्यं इमां गां सरत्नां सुवर्णशृङ्गीं, रजतखुराम् *amukagotraaya amukasharmane` braahmaanaaya tubhyam imaam gaam saratnaam suvarnashringee rajatakhuraam* – silver on the hooves, gold on the horns, and a golden garment on her back. I give this cow to this Brahmin, as a daan. Up to now, the cow belonged to me. Now, it belongs to this Brahmin." This is called 'daan'. A daughter is also given as a daan.

The Sankhya philosophy tells us to give our heart as a daan. It belongs to Prakriti. It is a modification of Prakriti. It is not yours at all. You have erroneously considered it to be yours. You established your permanent right upon something belonging to another. Now, use your discrimination, and leave it. Let it return to Prakriti. Devotees say, "No, it is not to be abandoned. It is to be offered to the Lord."

रत्नाकर तव गृहं गृहिणी च पद्मा,  
किं देयमस्ति भवते जगदीश्वराय ।  
राधागृहीतमनसे मनसोऽपि दैन्यं  
दत्ते मया निजमनस्तदिदं गृहाण ।।

*Ratnakara tava graham grihinee cha padmaa  
Kim de`yamasti bhavate` jagadeeshvaraaya,  
Raadhaagriheetamanase` manasopi dainyam  
Datte` mayaa nijanamastadidam grihaana.*

“My Lord, what can I offer You? You live in a gem-filled ocean, and Laxmi is Your wife, and You are the Master of the whole world. किं देयमस्ति भवते *Kim de`yamasti bhavate`*? What can I give?”

Then, “All right, Radharani has stolen Your heart – मनसोऽपि दैन्यं ‘*manasopi dainyam*’ – You are poor, without a heart. Take, I offer You my heart – fix it in the place of Your heart. This heart is no longer considered mine; it is considered as Yours. Please accept that I give You my heart. This is दानं विदधत् *daanam vidadhat*. Just like selling a horse. I’ve presented my heart to You.”

They say, “Evoke emotion, evoke emotion.” Oh – we got tired of trying to evoke emotion! “So, Narayana, how long can we evoke emotions and continue to consider this heart our own? Now, You take it, Lord! Let the emotions be evoked, or remain unawoken, as per Your desire!”

Now, look. Bow verbally to the Lord. Do you know who induces the tongue to move? Oh, He is seated in your heart! The Lord chose ‘vak’ – speech – but He does not enjoy continuous talk. He prefers silence on certain occasions, and speech on certain occasions. Some ladies have the habit of a quick, continuous flow of talk, like a machine. Then, the men in the family ask them to stop lecturing, and listen to them for a change! So, वाचा नमः विदधत् ‘*vaachaa namah vidadhat*’. Have humility in your use of your power of speech.

To bow down before the Lord is to raise ourselves above all. Use your speech to chant the name of the Lord. Recite the verses eulogizing Him. People say that whatever they do, their tongue runs away with them.

कीन्हे प्रकृतजन गुण गाना ।

सिर धुनि गिरा लागि पछताना

(मानस)

*Keenhe` prakritajana guna gaanaa,*

*Sira dhuni giraa lagi pachataanaa.*

(Manas)

The Goddess Saraswati bangs her head in despair, when she hears people praise other people just to flatter them. She repents that she ever entered their body (as the gift of speech). So, we have not been given the ability to talk, to merely speak about indulgences and pleasures. This speech is not yours – it belongs to the Lord.

वपुभिः नमः विदधत् *Vapubhih namah vidadhat*’ – whatever actions you perform with your body – let them be offered to the Lord. “This body is not given to me for my pleasure.” Think that this body is not for you. It has been given to you so

that you can use it to serve God. वं अमृतं पुश्नाति 'Vam amritam pushnaati'. The word 'vapu', meaning body, has a connection with the word 'vapana'. One use of the word vapan means 'to shave'. Another usage is 'to sow seeds'. So, this vapan is – वपनं कर्मबीजं अस्मिन् इति वपुः *vapanam karmabeejam asmin iti vapuh*'. That, in which we plant the seed of actions, is called the 'vapu'. So, don't sow any seeds of action. Make it the playing field of the Lord Shiva. Let it be an open field, so that the Lord Shiva can play ball, or hockey, with His consort, Parvati.

So, Narayana, the one who lives in this manner – जीवेत यो मुक्तिपदे स दायभाक् *jeeve'ta yo muktipade'sa daayabhak'*.

Look, these things can come into your life. See the Grace of God in every item, action, and emotion. See the Grace of God in every joy and sorrow which comes to you. Or else, think that these are caused by your actions, and accept them. Do not rebel, or struggle against them. Allow your heart, speech, and body, to soften, and bend before the Lord. Don't make them hard and rigid. The one, who lives this way, is मुक्तिपदे दायभाक् भवति '*muktipade'sa daayabhak bhavati*' – he has a claim of the path to liberation. The great sages have spoken extensively about this.

Shridhar Swami explains the word 'daayabhak' by saying that just as a son has a natural right to his father's wealth; whether the father makes a will not, it is the son who inherits the parental wealth. The son neither has to serve, nor to work hard to inherit his father's wealth. He only needs to be the son of his father, to get the inheritance. So, मुक्तिपदे स दायभाक् भवति '*muktipade'sa daayabhak bhavati*' – means he gets the right. It is not that he is the heir. Humans have heirs. The Lord has no heir – were you aware of that? All these positions and seats are for the heirs of the heads of religious teachers. When the teacher dies, the heir gets his position. Now, what would the heir of the Ishwara be? The jeeva, the individual soul, would continue to anticipate till eternity, because an heir to the Ishwara is not possible! The Ishwara will never die, then how can an individual soul inherit His power and glory? Here, there can only be a claim, to the same rights, the same power and glory, and the same Dharma, and form, and the same luxuries.

Oh, no! It results in सायुज्य '*sayujya*' – merging into the Lord; becoming one with the Lord. No need to do anything. Just lead such a life. Only life is needed. If the son is alive, the father's wealth is his.

I have heard that it is written in the Bible, “My Father and I are one.” Maharaj Swami Bharatikrishna Tirtha, the Shankaracharya of Govardhan Peetha, would often quote the Bible during his discourses. He often went abroad to preach, and had to establish his knowledge of the Bible, as well as of the Vedas. So, when the Bible says, “My Father and I are one,” it becomes a claim, like दायभाग ‘*daayabhag*’.

That man has a claim on the status of liberation. When he gets the knowledge which can release him from the bondage of his actions, he gets the experience of the Absolute Brahman. However, those who love the Lord do not desire this. They say, अमुक्तिः यथा स्यात् तथा पदे दायभाक् “*Amuktih yathaa syaat tathaa pade` daayabhak`* - they do not want to be liberated. Liberation means a divorce. In the language of devotion, they compare the Kaivalya Mukti to someone who says, “Henceforth, I will live on my own. I will exist in my Brahman form, where there is none other.” This means that that person no longer wishes to be with god. So, how will the wish to be without the beloved, ever come to the one who loves? In love, there is no separation. Now, I’ll tell you something by which you do not need to leave your beloved to obtain the knowledge.

## UNKI KRIPA – V

तत्तेऽनुकम्पां सुसमीक्षमाणो भुञ्जान एवात्मकृतं विपाकम् ।  
हृद्वाग्वर्षुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥

*Tatte`nukampaam susameekshamaano bhunjaan e`vaatmakritam vipaakam,  
Hridvaagvapurbhirvidaghannamaste`jeeve`ta yo muktipade`sa daayabhaak.*

Brahmaji is eulogizing Nanda nandan, the beautiful, blue-hued son of Nanda, who has a flute tucked in His waistband, and has the golden colored pitambar on his shoulders. His cane and horn are tucked under His armpit. Brahmaji says that His compassion has to be seen.

The Lord Shri Krishna had shattered Brahmaji's pride. Brahmaji had pride, that he was the creator of the world. He felt that he was extremely skilled in the art of creation, giving people the forms, joys, and sorrows, according to their sins or meritorious deeds. The Lord shattered this pride to smithereens. "You give all this, as per the existing four-fold mind, called the 'antahkaran', and past deeds. However, I can create even without the jeevas, (individual souls), without Prakriti (Mother Nature), without the five elements, and without any Karma!" Where Brahmaji can create a dreamlike world, the Lord can create, within Himself; He can execute the appearance of an entire world, merely through a mental projection. So, Brahmaji's pride was shattered. Having lost his pride, Brahmaji's stuti (eulogy) exalts the Lord, instead of singing his own praises. The antahkaran is not the Atma. Brahma is not the Paramatma. The Atma is distinct from the antahkaran, and the Paramatma is distinct from Brahma. The aadhyatmik (spiritual) form within the body, is the antahkaran. In Creation, it is Brahma. It is that Paramatma, who is being described. The Atma and the Paramatma are one and the same.

All right, now I will tell you one or two things about the principle of Bhakti. The important factor in the principle of Bhakti is that the mind is always focused upon the Lord. That is the sign of a Bhakta – a devotee of the Lord. A Bhakta's vision will be so sharp, that he will be able to see the Lord everywhere, whether he is in a battlefield, or in a forest; God is always a part of his life. His vision is like that of a chatak bird, or like a chakor bird. The chatak's focus is never shifted from the raindrop which falls when the planet called Swati is in the right position. The chakor's gaze remains unwaveringly upon the moon. In the same way, the mind of the Bhakta should never look at himself, or think, "I am a woman", or "I am a man". Neither should he think that he is a sinner or a meritorious person. He shouldn't bother about whether he is in hell, or in heaven, or whether he is poor or rich. Nor should he dwell upon



his personal happiness or sorrow. He should see only the Paramatma, in every situation. This is of paramount importance for a Bhakta. 'तत्तेऽनुकम्पां सुसमीक्षमाणः' 'प्रभु मूरति कृपामयी है।' 'Tatte`nukampaam susameekshamaanah.' 'Prabhu moorati kripaamayee hai'. See God's Grace everywhere. The Grace of God! The Grace of the Lord!

The Lord makes a movement, and the world appears in it. The light moves, and the cinema appears on the screen. This is the Lord's movement, it is the vibration. Now, Sir, tell me – will you have to go through the fruits of your actions or not? A Bhakta will say, "When I don't see my self, how will I know about the fruits of the actions?" The Bhakta says, 'अभुंजान एवात्मकृतं विपांक' 'Abhunjaana e`vaatmakritam vipaakam'. From the grammatical angle, it is possible that an extension प्रश्लेष (prashle`sh) of the syllable 'aa' is included. 'तत्तेऽनुकम्पां सुसमीक्षमाणोऽभुंजान एवात्मकृतं विपांक' Tatte`nukamppam susameekshamaanobhunjaana e`vaatmakritam vipaakam' - now you will not have to imbue the food you have cooked. You are not even aware of the sour, sweet, and salty ingredients you have added to your food. Because your mind is focused only upon the Lord.

So, first see whether your mind is focused upon the Lord or not. If your mind is not focused upon the Lord, what is it focused upon? Is it focused upon another? No – it is focused upon your little self. Very well, but is it focused upon your good qualities or is it focused upon your faults? If you dwell upon your good qualities, you will develop a vanity, and then you will cease to look at the Lord. If your mind dwells upon your faults, then it will return to the Lord, because you will ask for His forgiveness. So, let the mind contemplate only upon the Lord, and not wander elsewhere. Remember that thinking about the good qualities you possess will only result in your developing vanity, but if you think about your faults and weaknesses, your hands will automatically be folded before the Lord in supplication.

The principle of Bhakti is quite extraordinary. The Lord tells us to offer up to Him, everything we do – both the good and the bad. He says, "You will attain liberation by submitting both the good and the bad! I will repay your debts, and I will obtain the profits due to you. Just offer up your account books to Me. Free yourself! Empty yourself completely!" Man, however, says, "No, first I will earn a little more." He is not willing to leave himself in the hands of the Lord.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ।  
यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥

(गीता ९/२८/२७)

*Shubhaashubhafalair `vam mokshyase` karmabandhanaih,*

*Sanyaasayogayuktaatmaa vimukto maamupaishyasi.*

*Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat,*

*Yattapasyasi kaunte `ya tatkurushva madarpanam.*

(Gita 9. 28, 27.)

Narayana! We people know it well, you know! The businessmen fear to depend upon the Lord. By businessmen, I refer to those who have a materialistic mentality. The Lord says, “Everything that you do.” If you look in depth, you will find that there is no difference between the commentaries of the ancient sages, and in the more recent ones. ‘यत्करोषि तत्सर्वं शुभं अशुभं वा, यदश्नासि शुभं वा अशुभं वा यद् ददासि शुभं वा अशुभं वा, यज्जुहोषि शुभं वा अशुभं वा’ ‘*Yatkaroshi tatsarvam shubham ashubham vaa, yadashnaasi shubham vaa ashubham vaa yad dadaasi shubham vaa ashubham vaa, yajjuhoshi shubham vaa ashubham vaa*’ – even in the ritual fire worship, homa, there is the auspicious and inauspicious. The rituals for harming others are inauspicious. The ritual called ‘shye`nayaag’ will cause the death of the enemy, but the sin will be incurred, anyway. A gift or donation which is given unjustly, or with despise – यत्तपस्यसि क्रूरं वा मृदु वा तत्कुरुष्व मदर्पणम् *yattapasyasi krooram vaa mridu vaatatkurushva madarpanam* – the Lord has said, “Give it all to Me.”

The Karmakandis (who believe in ritual worship) and the Upaasakas (who believe in emotional worship) were both frightened to hear these words of the Lord. The Karmakandis were scared because if wrong deeds were offered to the Lord, they would be multiplied a hundredfold! The effects would be unending! The Upaasakas were afraid, because they always want only the best to be offered to their Beloved. How could they possibly offer wrong deed to their Lord? The worshippers of Vishnu – the Vaishnavas – were afraid. The solution they found, was to offer all the good deeds to the Lord; and, instead of offering the wrong deeds, they should be placed as a supplication, a निवेदन *nive`dan*. What is a nivedan? It is to tell the Lord, “Lord, these are the mistakes I have committed.” Do not say, “Lord, I have done a robbery – now You undergo the punishment!” Just pray, “Lord, I did the wicked act. Now, You may punish me or forgive me.” How can we offer something bad to our beloved? So – be a supplicant before the Lord. This is from the viewpoint of the ‘doer’.

Now see the viewpoint of the Lord. See the extent of His compassion. It is not the Bhakta who says that he offers the good along with the bad. It is the Lord

who is telling him to offer all that we do, the gifts we give, and the austerities we undertake. So, how can you understand the purport of the Lord's words, unless and until you consider it from the viewpoint of the Lord? How can you say, शुभाशुभफलैः 'shubhaashubhafalaih'? How can the Lord declare that you will be liberated from both the good and the bad, unless both these are offered up to Him? It is as though the Lord is saying, "Look – I don't care whether you are dark or fair. I don't care whether your clothes are dirty or lovely. Just come to Me. I am gathering you onto My lap." It is nothing discreditable for the Satprush (who are men of Truth, men of God) to give shelter to whoever surrenders at their feet, even if it is the greatest of criminals. कोटि ब्रह्मबध लागहि जाहू। आए शरण तजहू नहिं ताहू।। 'Koti brahmabadha laagahi jaahu, aaye` sharana tajahoo nahin taahoo.' The great men do not abandon those who seek their protection. So, Narayana, now see the principle of Bhakti. The first point is that it is only the Lord who should be seen everywhere. It is only His excellent qualities which are to be seen. It is only His illuminating Grace, which is to be seen. This is His Grace! That is His Grace! It twinkles everywhere, gleaming and shining wherever you look. Just see, the Lord is everywhere. He is wherever you look! When you don't get the chance to see even your self, where is the question of looking at others?

चिंता करे बलाय हमारी, जगती के जंजाल की,  
बलिहारी-बलिहारी बोलो, गिरधारी नंदलाल की।

*Chintaa kare` balaaya hamaaree, jagatee ke` janjaala kee,  
Balihaaree-balihaareebolo, giridhaaree nandalaala kee.*

You have no time for even your own worries, where is the time to worry about your neighbors? So, apply your mind to the Lord, and think only about Him. Now, the thing is that our attention slips away from the Lord. Shall I tell you what will happen, if your attention does not shift from the Lord? अभुंजान एवात्मकृतं विपाकं 'Abhunjaana e`vaatmakritam vipaakam' - you will not have to undergo the fruits of your actions. We have to experience the results of our Karmas only when our vision shifts away from the Lord. My dear, even ordinary people are not arrested as long as they are in a meeting with important people. A Member of Parliament cannot be arrested while he is in the presence of the President. He can be arrested only when he comes out. So, the only way to escape the noose of undergoing the results of our actions is to keep our mind focused on His Grace.

Sugriva went to the Rishyamuka Mountain, and stayed there. Bali could not kill him there. Bali may have the capacity to go around the four seas, to fulfill his ritual of Sadhyavandan, but he was unable to harm a hair of Sugriva's head, because Sugriva was living on the Rishyamuka, in Bali's own Kishkindha

forest. Why could Bali not kill Sugriva at Rishyamuka? Because, the mountain was protected, in anticipation of the Grace of the Lord. Which means, that the Lord would, in future, Grace this spot. The Lord would, in future, shower Grace on Sugriva. Bali was unable to attack anyone who is destined to receive the Lord's Grace.

In the Shrimad Bhagwat, you would have heard that there was no tree, near the lake in which the poisonous serpent, Kaliya, lived. Even the grass on the banks, was poisoned by the serpent's venom. The question arose, as to how did the Kadamba tree survive? It was because the Lord's Grace was, in future, to be bestowed upon the tree, just as an atom is expected, when the molecule appears. The tree contained the प्रागभाव 'pragbhaava' of the Lord's Grace. The word 'praagbhava' means something which was not there earlier. So, the person who is to receive Grace in future, is protected from the effects of विषय vishaya (sense objects), and विष vish (poison). A person, whose mind is engrossed in the Lord, is unaware of the mosquito sitting on him, or biting him. He is totally immersed in the contemplation of his beloved.

So, if one experiences the Grace everywhere, one does not notice the fruits of past actions. Then, a second point is mentioned, that it makes no difference whether joy comes, or sorrow, whether there is birth or death, whether there is sickness, or union, or separation. We are with our Beloved. We are in His lap. Why should we worry?

A frightening situation rose. The mother asked her child whether he was scared. He answered, "I'm in your lap. Who can harm me?"

The third point mentioned, is हृद्वाग्वपुर्भिर्विदग्धन्नमस्ते

'hridvaagvapurbhirvidaghannamaste'. The latest in psychiatry is the theory that if you cannot remove the cause of your anxiety, then prepare to face it. It is true that you cannot save someone from death. So, be prepared to face the sorrow. Mostly people weep and wail, and thrash around helplessly, over that which is inevitable. Of what use is all that? Allow yourself to relax. If you are absolutely exhausted, do the shavasana. Lie down flat on the ground, on your back, without a pillow. Let no muscle remain taut. Relax all your muscles completely, as though you were a corpse. Your fatigue will vanish in just ten minutes. This is the art of relaxing. Just abandon all tension.

एहसान नाखुदा का, उठाए मेरी बला से।

किश्ती खुदा पे छोड़ दे, लंगर को तोड़ दे।।

*E'hsaan naakhudaa kaa, uthaaye` me`ree balaa se`*,

*Kishtee khudaa pe` choda de`, langara ko toda de`.*

The boat floats on the Gangaji – let it flow. Cut the mooring rope. You need not stop it anywhere – let it float on. I place no faith on any, except my God. I do not depend upon the man who holds the tiller.

जहाँ ऊँच नीच का भेद न हो,  
जहाँ जात या पात की बात नहीं।  
न हो मन्दिर मस्जिद चर्च जहाँ,  
न हो पूजा नमाज का भेद कहीं॥  
जहाँ सत्य ही सार हो जीवन का,  
रिझवार श्रृंगार होत्याग हो यही।  
जहाँ प्रेम-ही-प्रेम की सृष्टि मिले  
चलो नाव लेकर खेके वहीं॥

*Jahaan ooncha neecha kaa bhe`da na ho,  
Jahaan jaata yaa paata kee baata nahin,  
Na ho mandir masjid charchaa jahaan,  
Na ho pooja namaaj ka bhe`da kahin.  
Jahaan satya-hee saara ho jeevana kaa,  
Rijhavaara shringaara hotyaaga ho yahee,  
Jahaan pre`m-hee-pre`m kee srishti mile`,  
Chalo naava le`kar khe`ke` vaheen.*

Who is there, who can find a world which has only love, and nothing but love, in it? It is the Ishwara. The Ishwara cannot abide in any place which contains even a hint of attachment or aversion. I do not speak about the Maulvis. I do not speak about the Priests, and nor do I refer to the Purohits who conduct religious rituals. The Maulvis, Priests and Purohits are needed for the religious sects to function. However, these Maulvis, Priests and Purohits do not really know the Ishwara. Only the जीवन्मुक्त ब्रह्म पर ‘*jeevanmukta brahma para*’ – the Mahatmas and Monks, who have attained the Brahman – know about Him, truly. As long as any vestige of attachment and aversion lingers, it is impossible to get a glimpse of the pure form of true love. I will tell you a secret formula – if you consider anyone inferior to you, you have vanity. If you feel superior to an ant, or lice, or a worm, or a beetle, you have vanity. If you consider anyone lower than yourself, because of their caste, or actions, or temperament, it is a sign of your vanity. And, if someone seems superior? Even then, it is a vanity. It is also a vanity to consider anyone your equal. If he is higher, you have the vanity of being in the middle, and if he is lower, you have the vanity of being superior. There is vanity even in a feeling of equality. It is only the knowledge of non-duality, which brings the realization that nobody is smaller and nobody is greater.

न तस्य कार्यं करणं च विद्यते (श्वेता० उप० ६/८)

‘*Na tasya kaarya karanam cha vidyate*’ (Svet. Up. 6/8)

“That has no son, no instrument, i.e. no officer, etc.”

न तन्सश्चाभ्यधिकश्च दृश्यते (श्वेता० उप० ६/८)  
'Na tansamashchaabhyadhashcha drishyate'. (Svet. Up. 6/8)

“There is no one greater, and no one smaller, than Him.”

न तस्य कश्चिद् जनिता न चाधिपः ।  
'Na tasya kashchid janitaa na chaadhipah.'

“He has no father and no Master.”

A person can never be completely free from attachments and aversions, without the realization of this non-dual Truth; and it is not the ultimate Truth, unless it is completely free from all attachments and aversions. The result of the realization of the Ultimate Truth is that a person becomes completely free from all attachments and aversions.

हृद्वाग्वपुर्भिर्विदधन्नमस्ते ।  
'Hridvaagvapurbhirvidadhannamaste'.

So, Narayana, loosen your heart. Allow it to be ruled – not by desires – but by the viewpoint of the Lord. Don't allow the descriptions of good and bad qualities to fill it with attachment and aversion. Don't get ensnared in the desirable and undesirable qualities of individual bodies. Bow your head before the Lord.

जीवेत यो मुक्तिपदे स दायभाक्  
'Jeeve`ta yo muktipade`sa daayabhaak.'

The person who adopts this way of life obtains the right to walk on the path of liberation. Meaning, he achieves liberation without having to undertake any additional effort for spiritual progress, just as a son inherits his father's wealth. Oh- many people are of the opinion – मुक्तिपदे से दायभाक् खण्डने, द्यति अवदानं दाय 'muktipade`sa daayabhaak khandane`, dyati avadaanam daaya' – 'daaya' means 'to cut'! He cuts away the path to liberation. “I do not desire liberation.” Is there any difference between bondage and liberation? He cuts away the difference between bondage and liberation.

स्वर्ग, नरक, अपबरग समाना । जहँ तहँ दीख धरे धनुबाना ।।  
'Svarga, naraka, apabaraga samaanaa, jahan tahan deekha dhare`  
dhanubaanaa.'

“Wherever I look, You are there, only You.”

The Lord asked His devotee, “Well, My devotee, aren’t you afraid to go to Hell?”

“No, Maharaj,” replied the Bhakta. “I have no fear of Hell.”

“Why don’t you fear Hell?”

“The thing is, that I believe that if I go to Hell, You will also be with me. Would You abandon me, and remain by Yourself? Can You bear to live without me? Is it not a weakness of Your heart, that if I go to Hell, You can’t bear to stop Yourself from going with me? And, the fountains of joy will spring up, if I am with You. How then, will it remain a Hell?”

The fact is that where love is, there is no need for liberation. Those who claim to love, and say they wish to obtain liberation, do not really love at all. I know a King. His father had appointed a servant, when he was still a child. The servant would sit outside the room, and pull at the rope which moved the overhead fan in the room. The father passed away. Electricity came to the town, and electric fans were installed. The King told the servant, “Now there is no need to fan by hand. My father is no more. I will fix a monthly pension for you, of a hundred rupees. You can go home and live in comfort.” The servant replied, “Babua – where will I go?” The King told me, himself, that he decided not to install an electric fan in his drawing room. The old servant continued to pull the rope of his old fan. He turned blind, but refused to leave. See, this is the affection of a servant. He says that he does not desire a pension. He is not prepared to leave the Master. Had the man said, “Babu, give me a pension. I will live at my house,” it would not have been unjust in any way. However, when does a lover ever seek justice? The one who truly loves, does not desire justice. He doesn’t wish for a reward. He merely wants his Beloved. Would a wife ever tell her husband that she has served him all her life, and now wants to be pensioned off and live alone? Is this wifely? Not at all!

There was a Mahatma at Vrindavan. He would chant the name of the Lord at night. The people of Vrindavan do not give importance to Mukti. Those who live there, know it. The people there compare liberation to a woman who serves the Mahatmas by coming to their huts, and fill water for their use. So, this Mahatma sat one night, engrossed in chanting the Lord’s name. There was a knock on the door, but the Mahatma ignored it. When the rosary was completed, he put on his wooden slippers (khadaus) and went to the door. “Who is it, my brother?” he asked. He saw Mukti standing before him. “Who is it – is it Mukti?” he asked.

“Yes, Maharaj,” answered Liberation.

“What have you come for?” asked the Mahatma.

“To serve you,” she replied.

“Just look at me,” commented the Mahatma. “Bhakti fills my heart with bliss. Tears of joy drop from my eyes. My voice is husky with love. Where do I have the time to talk to you? Why are all of these four kinds of liberation anxious to serve me?”

This is prem, pure love. Prem means the expansion of joy; the glow of joy. It is prem, when weeping brings happiness. When even a little fighting brings pleasure. In love, there is feeding, and sometimes, there is going hungry. Sometimes one is summoned to the bed of the Beloved, and sometimes one is shut out, with the door closed in one’s face. It is अनिर्वचनीय *anirvachaniya* – indescribable. In love, nakedness contains elaborate adornment, and indulgence contains ‘yoga’. It is nothing worldly. See the prem the Lord showers upon you. Sometimes, He digs His nails lovingly into you, sometimes He gives you a knock, and sometimes, sweet talk. Sometimes, He loves with harsh words, and sometimes by holding you in a close embrace, or climbing on top of you! Do not restrict prem within certain actions only, thinking that it is love only when He gives things to you. “You love me, and yet you didn’t get me that particular type of sari?” In love, there is no ego, no vanity, no expectation, and no ‘maan’. “If I don’t take it from You, who will I take it from? It is a pleasure only when I take it from You.” The ways of real love are very different.

If your attention shifts from the Lord, on to your own self, then tell the Lord, “I’m just looking at my self for a while. Please share my viewpoint, and look at me, too.”

“Very well, Sir, are you looking at your good qualities or bad ones?”

“I know that if I had any good qualities, You would already have seen them. Of what use is it, to show You what You have already seen? However, let me show you the faults you did not see in me.”

“You are showing Me your faults? Suppose I feel disgusted with you?”

“When we show our boil to our mother, does she feel disgusted, or does she apply some medicine to make us well?”

So, my friend, the whole problem is that you do not consider the Lord to be your own. All right, if the Lord wanted to banish anyone from His house, where



would He send him? There is no place, where the Lord can banish anyone to. The devotee, therefore, has faith, that the Lord can never leave him.

जानहूँ निज नाथ सुभाऊ ।  
अपराधिहूँ पर कोप न काऊ ॥  
*'Jaanahoon nija naatha subhaaoo,  
Aparaadhihoon para kopa na kaaoo.*

If the Lord's gaze falls upon any fault in us, the fault will turn into a virtue. It is the Lord's nature to turn the devotees' faults into something He enjoys. There is a difference of opinion concerning this, in the Ramanuja tradition. You should know that just as I prefer the tradition of Shankaracharya, in the subject of tattvagnan (knowledge of the essence of the Lord), where Bhakti is concerned, I have a preference for the traditions of Ramanujacharya, Shri Chaitanya Mahaprabhu and Shri Vallabhacharya. What is clay? The Upanishad is the test for analyzing this. However, if you want to understand how a pot is made, what it should be like, and how it should be decorated, then I will suggest you have Shri Chaitanya Mahaprabhu's pattern of Radha-Krishna's frolics embossed on a pot of gold.

Narayana, Brahmaji thus showed the essence of the way to live, saying that one should experience the Lord in everything that happens. This means, without any regret, and you experience the situation as a gift from God. You enjoy a vision of Him, which is so profound, an experience so impressive, a view so sharp, that you become fully immersed in the Lord. You lose awareness of the sorrows and joys which come to you. Later on, in the Shrimad Bhagwat, itself, it is said, न विन्दन् भववेदना *'na vindan bhavave'danaa'*, he was so lost in the talk of Krishna's frolics that he did not feel any worldly sorrow. Oh – you should not even be aware of any quarrel which may occur in your house today! It should not bother you, whether food is cooked or not, or whether a painful boil, or a tiny pimple erupted. All these experiences come to us, when we think about them. If our mind is diverted, they don't bother us. It is the play of our attention. We are unaware of what we don't come face to face with. So, don't pay attention to those things. If someone says something about you, let them say it.

I saw a wealthy man in Calcutta, receive a phone call informing him about his son's accident. He asked, "Is he alive or is he dead?" The Police were hesitant to say that the son had died. The man said, "Look, tell me the truth. If he is alive, I will arrange for him to be admitted in a hospital. If he is dead, I will inform my relatives and prepare to take him to the cremation ground."

The fact is, that the more attention you pay to the world, the more sorrow you will get. Please make a note of this. You will see Maya, the Lord's power of illusion. The more you look, the more crookedness and cunning you will see, and the more stupidity you will see. If you enjoy making yourself unhappy, enter deeply into the ways of the world. Or else, just remain engrossed in the Grace of the Lord, my friend! "Look, here is Shyam! Look, this is Shyam, too."

No remorse, no sense of shame – only a deep content, in your heart; only the experience of the Grace of God. Don't tighten yourself – leave yourself loose. Liberation will come automatically to you. You don't need to undertake any special effort, to obtain it. Leave it to the Lord.

अनन्योपायसाध्यत्वे महाविश्वासपूर्वकम्।

*'Ananyopaayasaadhyatve` mahaavishvaasapoorvakam.'*

Let a great faith reside in your heart. Gnan (Knowledge) and Vairagya (Detachment) are the sons of Bhakti. However, do you know whose daughter Bhakti is? Bhakti is wedded to the Lord, and is the daughter of Vishwas (staunch faith). The more Vishwas you have, the more you will have Knowledge and Detachment, and the more you have of Knowledge and Detachment, the sorrow will disappear altogether.

He, whose every moment is filled with eagerness and the experience of the Lord's Grace, who is unmoved by the vicissitudes of fate, whose voice is husky with the love in his heart, and who surrenders himself totally to the Lord, as he lives his life, becomes entitled to attain the Supreme State. Just as a son is entitled to obtain his Father's wealth.